

28.
1857
John W. Fiske

AMERICAN

Congregational Year-Book,

FOR THE YEAR

1857.

VOLUME FOURTH.

New York:

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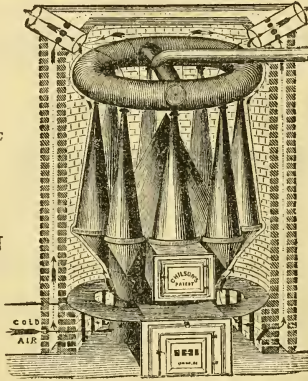
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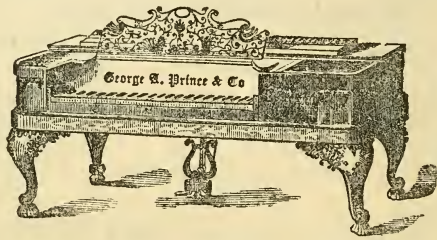
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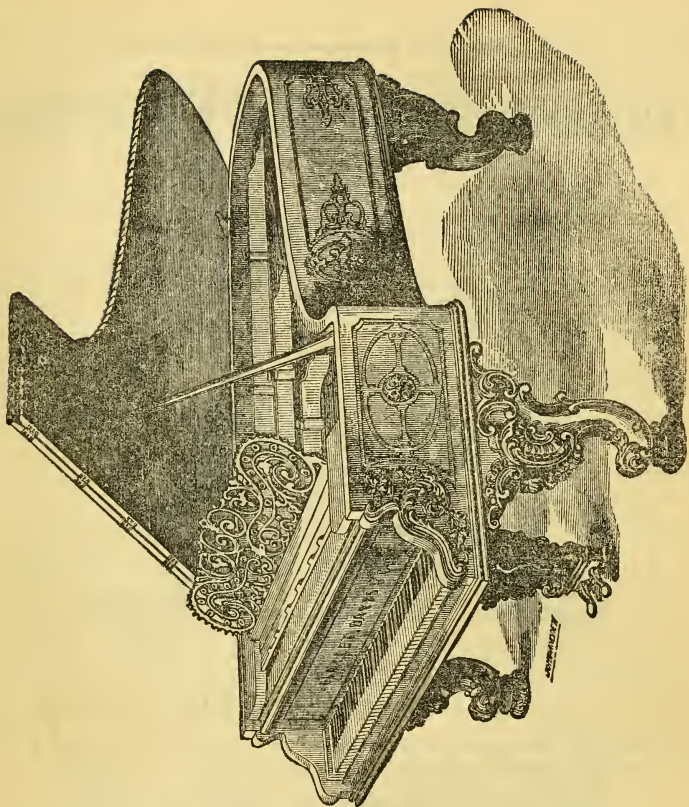
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

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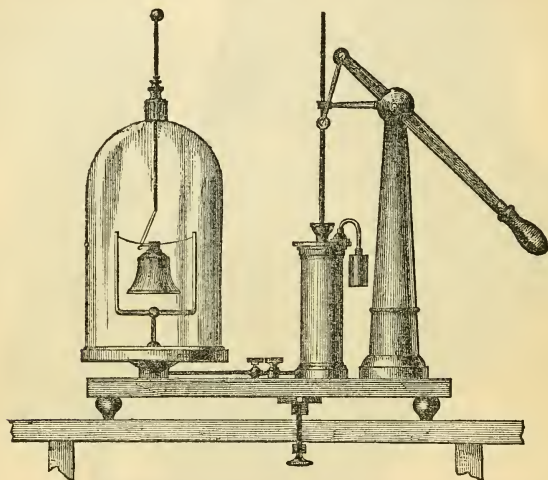
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Fig. 1.

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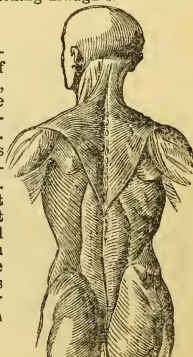


Fig. 2.

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18	89	92	1 69	40	1 69	1 83	3 26
19	90	94	1 73	41	1 78	1 88	3 31
20	91	95	1 77	42	1 85	1 89	3 49
21	92	97	1 82	43	1 89	1 92	3 51
22	94	99	1 88	44	1 90	1 94	3 63
23	97	1 03	1 93	45	1 91	1 96	3 73
24	99	1 07	1 98	46	1 92	1 93	3 87
25	1 00	1 12	2 04	47	1 93	1 99	4 01
26	1 07	1 17	2 11	48	1 94	2 02	4 17
27	1 12	1 23	2 17	49	1 95	2 04	4 49
28	1 20	1 28	2 24	50	1 96	2 09	4 61
29	1 28	1 35	2 31	51	1 97	2 20	4 75
30	1 31	1 36	2 36	52	2 02	2 37	4 90
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A Letter from Dr. Perkins, respecting the Plymouth Collection.

By consent of Rev. HENRY WARD BEECHER, the Publishers of the *Plymouth Collection* are permitted to copy the following extracts of a letter from Rev. Dr. PERKINS, *Missionary* among the Nestorians :—

OROOMIAH, PERSIA, December 8, 1856.

REV. HENRY WARD BEECHER :—

MY DEAR BROTHER :—I have recently received your *Plymouth Collection of Hymns*, and I am so much delighted with it, that I can not forbear writing you a few lines, to testify my deep interest in the work, and my gratitude for it.

It is now many months since my attention was first directed to this book, by the peculiar *animus* which characterized some of the strictures on it, and by your able replies to those strictures. I at once resolved to order a few copies, which have recently reached us, and have been perused with eager interest and very great satisfaction. I am not a professional connoisseur on such subjects, but I do heartily love good hymns, and am free to say, that my love for them has never been so highly and largely gratified by any one book as by the *Plymouth Collection*. I have sweet and sacred associations with President Dwight's book and the *Hartford Selection*, as companions of my childhood; Worcester's Watt's and *Select Hymns* were a great advance on anything in that department which preceded; the *Village Hymns*, by Dr. Nettleton, which we still use in our family, have been among my most precious companions for more than thirty years; the Church Psalmody has been used and prized by our mission in public worship during its entire existence; the books of the Tract Society are excellent of their kind; but the *Plymouth Collection* is, in my humble opinion, decidedly superior to any and all of the admirable works I have named—if we take into view the wide scope, the rich variety, and the high quality of its hymns. I confess that I am about as much disposed to offer strictures on it, after looking it through, as I should be to search for spots on the disc of the sun—to find fault with that luminary.

Let us suggest, that in further editions you add to your preface a considerable portion of your first reply to your reviewers—that on the general subject of hymns. Nothing would be finer or more just on that subject. I would like to have it at hand for frequent perusal.

Wishing you every blessing, and thanking you again for the rich enjoyment derived from your Hymn Book,

I am most truly yours,

J. PERKINS.

From Rev. W. I. Budington, D.D., Pastor of Clinton Avenue Congregational Church, Brooklyn.

BROOKLYN, N. Y., December 19, 1856.

MESSRS. A. S. BARNES & CO.

GENTS :—It is now a year since the *Plymouth Collection* was introduced into use by the Clinton Avenue Congregation for the public worship of God on the Sabbath, and the occasional religious services held in the chapel during the week, and it affords me pleasure to say that it has not only met the expectations which led to its introduction, but that it has been growing in favor with the people, as they have become better acquainted with its peculiar excellences. In making my selections for the pulpit, I have been frequently impressed with the fullness of the *Collection* on the main evangelical themes, and the high poetic beauty of a large class of the hymns. It is particularly rich in the expression it affords of christian emotion, covering a wide range of experience, and giving utterance to the deepest and most peculiar feelings of the christian heart. There is a large number of hymns, of the highest value for spiritual uses, to be found in no other collection; and no minister or people, after learning their value, could be induced to resign them. The book has also sensibly promoted the practice of Congregational Singing, and so comprehensive is the collection, that, after all abatements are made, which any reasonable criticism could require, there remains enough to which the most fastidious taste cannot object. In a word, our experience for a year has served to make the *Plymouth Collection* a favorite in public and in private; and no one wishes a change. It is also no small commendation, that the book is typographically so beautiful, and attractive to the eye.

Yours, very truly,

WM. I. BUDINGTON.

CHURCHES wishing to adopt this excellent work into their Congregations, shall be supplied on the most favorable terms, for first introduction, upon application to the publishers. Pastors and Committees desiring a copy of the *Hymns and Tunes* for examination, shall have it mailed to their address (postage paid), upon receipt of one dollar. The *Hymn Book* mailed (postage paid), for examination, for fifty cents per copy. In all cases where the work is introduced, a copy of the *Hymns and Tunes* will be presented to the pastor without charge.

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THE BROADWAY TABERNACLE.
in Anniversary Week.

AMERICAN
Congregational Year-Book,

FOR THE YEAR

1857.

VOLUME FOURTH.

New York:

CALKINS & STILES, PUBLISHERS,
OFFICE OF THE AMERICAN CONGREGATIONAL UNION, APPLETON'S BUILDING,
348 BROADWAY.
1857.

AMERICAN CONGREGATIONAL UNION.

OFFICE and Reading-room of the Union (room No. 8), 348 Broadway, open from 8 A.M., to 6 P.M. ; where may be procured Congregational publications, Hymn Books, and the publications of the Massachusetts Sabbath School Society.

The objects of the Union are—to provide for Congregationalists a center of correspondence and of fraternal intercourse, and an office for information on all subjects connected with the organization of churches—to publish an annual volume, which is furnished to each member, embodying the statistics of all the district and State Associations—and to concentrate and increase the sympathy and energy of the scattered members of the Congregational family, for their greater usefulness and comfort in the work of the Lord.

A register is kept at the office of the Union, for the accommodation of the members, in which are entered the names and location of churches that are without settled pastors, with names and address of persons to whom application may be made relative to a supply. There is also kept a similar register for clergymen who are without stated employment. By this means a ready correspondence may be had that will save much of the delay and trouble usually attending the engagements between churches and pastors. Officers of vacant churches, and clergymen, are invited to communicate information of vacancies, etc., to the Recording Secretary, and also report to the same when said vacancies are supplied.

Any person approving of the objects of the Union, may become a member for life, on the payment of twenty-five dollars or more, at one time; or a member for the current year, on the payment of one dollar or more.

N. A. CALKINS, *Cor. Sec.*

P R E F A C E.

WHILE entire accuracy is not claimed for all the figures and statements which follow, still it is believed that the most may be received as tolerably reliable. The materials at command were unarranged and quite deficient in many particulars, and in some instances the least of two doubts only could be chosen.

The statistics were not all new, and doubtless some changes have occurred since these were returned. To remedy the great difficulty which all deplore, pastors and stated supplies must be persuaded to make late and careful revisals of their respective church records, and place them in the appropriate channel through which they will flow into our next issue, with an accuracy and value as yet wholly unattained. The Secretary is authorized to send to all such a copy of the *Year-Book* for this year with this in view, and also with the hope that an interest in the objects and wants of the Union may be awakened in the minds of many of our brethren who have hitherto done nothing to promote its high ends.

Those who may find themselves mis-located, or their names mis-spelled, or the number of their church membership mis-stated, are the individuals with whom we would like a correspondence, either directly or indirectly through their own associational scribes, that all these errors may be corrected. Abating these drawbacks from the completeness of our work, we are persuaded that there will still be found much that will be of value, both to the ministry and to an intelligent christian brotherhood. If our ideal shall ever be realized, the *Year-Book* will make for itself a place in every intelligent christian family in our denomination. At this we aim, for this we labor.

The article which follows, on Ecclesiastical Statistics, was prepared for the place it occupies, and we beg for it a careful and self-applying perusal.

The Address of the Trustees, found on the 11th page, will repay a faithful reading; and will, we hope, enlist the sympathy and co-operation of those who can give us help.

Many of our Biographical Notices were taken from the religious papers received at this office, and are inserted as originally found, except where they were too long for our space. We are especially indebted to the Rev. Daniel Lancaster, of Middletown, N. Y., for a number of original notices, written expressly for this work. We affectionately invite our brethren in the ministry to prepare and send us obituaries of deceased ministers *whom they personally know*. These notices should be brief—ranging from one to four pages of letter sheet manuscript.

Our Revival Record will, we trust, be greatly enriched in our next issue by *brief* but glowing and cheering notices of the precious refreshings now being enjoyed by a large number of our churches. We look confidently for many favors in this direction from brethren who shall be blessed with showers of divine grace during this year.

We shall be pardoned if we suggest to committees on publication of State minutes, that a few changes in some of them would add incalculably to their local as well as general interest, and require no great outlay of labor either:—

1. Let all the churches in each association be *alphabetically* arranged.

2. Let each column of statistics be *added*, and a general summary made.

3. Let the names and addresses of the stated clerk, or registrar, or scribe, and of the statistical scribe, be *printed in the minutes*.

4. Let the time and the place of the annual meeting be expressly stated.

5. By all means have an *alphabetical list* of *ALL* the Congregational ministers in the State, each with his last known address. This is now done by two or three States, and would all do it, our work would be simplified, and in the benefits of which all would share. We think the mere suggestion will secure its observance. Through district statistical scribes the names and post-office addresses of all our brethren, with and without charges, may be ascertained; and thus a more accurate list of Congregational ministers could be prepared, and our whole work would be much more satisfactory to all concerned.

ISAAC P. LANGWORTHY.

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 CONGREGATIONAL PAPERS RECEIVED AT THE OFFICE OF THE UNION.

- THE INDEPENDENT, published by Joseph H. Ladd, No. 22 Beekman street, N. Y., \$2 per annum, in advance.
- THE CONGREGATIONALIST, published by Galen James, & Co., No. 120 Washington street, Boston, \$2 per annum, in advance.
- THE PURITAN RECORDER, published by Moore, Ridel, & Co., No. 22 School street, Boston, \$2 per annum, in advance.
- CONGREGATIONAL JOURNAL, published by Benning W. Sanborn, at the Franklin Book store, Concord, N. H., \$1 75 per annum, in advance.
- THE VERMONT CHRONICLE, published by Bishop & Tracy, at Windsor, Vt., \$2 per annum in advance.
- CONGREGATIONAL HERALD, published by Darius E. Jones, No. 53 La Salle street, Chicago, Ill., \$2 per annum in advance.
- THE MAINE EVANGELIST, published by S. C. Fessenden, No. 22 Exchange street, Portland, Me., \$2 per annum, in advance.
- THE CHRISTIAN MIRROR, published by C. A. Lord & Co., No. 96 Middle st., Portland, Me. \$2 per annum in advance.
- THE OBERLIN EVANGELIST, published by J. M. Fitch, Oberlin, O., \$1 per annum in advance.

PROCEEDINGS
OF THE
AMERICAN CONGREGATIONAL UNION.

THE Third Anniversary was held in the Church of the Puritans, New York, on Wednesday and Thursday, May 7 and 8, 1856.

The subject of aid for building houses of worship for Congregational Churches at the West, especially in Kansas and other recently settled territories, chiefly occupied the attention of the meeting on the first day. Addresses were made by the Rev. W. I. Budington, Brooklyn, N. Y.; Rev. James Drummond, of Lewiston, Me.; Rev. J. H. Towne, of Bridgeport, Ct.; Rev. Richard Knight, from Kansas; and Rev. H. W. Beecher.

The Annual Meeting for business was held in the Lecture-room of the same church, at 4 o'clock, P.M., on Thursday the 8th; Rev. L. Bacon, D.D., presiding.

A statement of the subjects which had engaged the attention of the Union, during the past year, was made, in absence of the Secretary, by the Rev. J. P. Thompson. It was unanimously

Resolved, That the American Congregational Union approve and adopt the enterprise undertaken by the Trustees, of establishing a fund for aiding Congregational Churches in Kansas in the erection of houses of worship, to be appropriated by them under such limitations and in such a manner as may seem to them to be demanded by the Providence of God.

Resolved, That the Trustees of the Union be requested to confer with the officers of the Albany Convention, with regard to the expediency of calling either another General Convention, or a special meeting of the Union, to devise measures for raising a general fund for building houses of worship, and for the transaction of other proper business; and if these officers shall concur, to call such a convention or special meeting at such time and place as they shall deem expedient.

The following persons were elected:—

OFFICERS OF THE UNION FOR THE ENSUING YEAR.

PRESIDENT:

REV. LEONARD BACON, D.D., OF NEW HAVEN.

VICE-PRESIDENTS:

HON. BRADFORD R. WOOD, Albany, N. Y.	REV. JONA. LEAVITT, D.D., Providence,
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REV. CHAS. WALKER, D.D., Pittsford, Vt.	HON. H. B. SPELMAN, Cleveland, O.
HON. ARISTARCHUS CHAMPION, Rochester, N. Y.	REV. SAML. C. BARTLETT, Manchester, N. H.
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REV. WILLIAM PATTON, D.D., New York.	HON. T. EUSTIS, Boston, Ms.

TRUSTEES:

REV. R. S. STORRS, JR., D.D.,	REV. J. P. THOMPSON, D.D.,
“ W. I. BUDINGTON, D.D.,	HENRY C. BOWEN,
SETH B. HUNT,	A. S. BARNES,
ISRAEL MINOR,	WM. C. GILMAN,
S. B. CHITTENDEN,	GEORGE WALKER,
WM. G. WEST,	N. A. CALKINS,

JAMES FREELAND.

Rec. Sec. and Depositary, N. A. CALKINS.

Treasurer, ISRAEL MINOR.

The Corresponding Secretary having declined a re-election, in consequence of his acceptance of a call to return to the duties of a pastor, it was

Resolved, That the thanks of the Union be presented to the Rev. Timothy Atkinson, for his valuable services rendered during the past year, at much pecuniary sacrifice to himself; and that in accepting his resignation our best wishes attend him upon his return to the pastoral office.

The appointment of the Corresponding Secretary and General Agent* for the Union was deferred, to be made subsequently by the Board of Trustees.

Adjourned.

CONSTITUTION.

I.—This Association shall be known in law as THE AMERICAN CONGREGATIONAL UNION.

II.—The particular business and objects of the Society shall be, to collect, preserve, and publish authentic information concerning the history, condition, and continued progress of the Congregational Churches in all parts of this country, with their affiliated institutions, and with their relations to kindred churches and institutions in other countries :—

To promote, by tracts and books, by devising and recommending to the public plans of co-operation in building meeting-houses and parsonages, and in providing parochial and pastoral libraries, and in other methods, the progress and well working of the Congregational Church polity ;—

To afford increased facilities for mutual acquaintance and friendly intercourse and helpfulness among ministers and churches of the Congregational order ;—

And, in general, to do whatever a voluntary association of individuals may do, in christian discretion, and without invading the appropriate field of any existing institution,—for the promotion of evangelical knowledge and piety in connection with Congregational principles of Church government.

III.—Its business shall be managed by a Board of not more than thirty, nor less than five Trustees.

* The Rev. ISAAC P. LANGWORTHY, of Chelsea, Ms., has been appointed to this office.

MEMBERS.

Any person approving the objects of this Society, and desirous of co-operating with it, may become a member for life on the payment of twenty-five dollars or more, at one time; or a member for the current year on the payment of any other sum not less than one dollar.

OFFICERS.

The Officers of this Society shall be a President, Vice-President, a Board of Trustees, together with a Treasurer, Secretary, and such other executive officers as shall be needful for the transacting of its business.

The President, Vice-President, and Board of Trustees, shall be elected by the Union, at the annual meeting. The Secretary, Treasurer, and other agents, shall be appointed by the Trustees.

The Trustees shall have entire charge and oversight of the business of the Union, with power to fill vacancies in their number until the next annual election.

MEETINGS.

The annual meeting of the Union shall be held in New York or Brooklyn, on the second Thursday in May, when the report of the Board of Trustees shall be presented, the election of officers take place, and other appropriate business be transacted.

Special meetings may be called in New York, or elsewhere, either by vote of the Union, or at the request of a majority of the Trustees, of which extensive public notice shall be given.

LIFE MEMBERS.

BY THE PAYMENT OF TWENTY-FIVE DOLLARS OR UPWARDS.

Addington, Samuel H., Niagara City, N. Y.
 Atkinson, Rev. T., Westport, Ct.
 Benton, Rev. J. A., Sacramento, Cal.
 Bowen, Henry C., Brooklyn, N. Y.
 Butler, Rev. Jeremiah, Riga, N. Y.
 Chittenden, Simeon B., Brooklyn, N. Y.
 Coe, Israel. " "
 Cunningham, Rev. John, Penn Yan, N. Y.
 Freeland, James, Brooklyn, N. Y.
 Frost, R. S., Chelsea, Ms.
 Hall, W. A., New York.
 Hunt, Seth B. "
 Langworthy, Rev. Isaac P., Chelsea, Ms.
 Leeds, Rev. Samuel P., New York.
 Linsley, Rev. Joel H., Greenwich, Ct.
 McNamee, Theodore, New York.
 Minor, Israel. "
 Morgan, Rev. Henry H., Franklin, N. Y.
 Palmer, Rev. Ray, D.D., Albany, N. Y.
 Putnam, Douglas, Harmer, O.
 Roberts, Rev. George W., Williamsfield, O.
 Rood, Rev. Thomas H., Goshen, Ms.
 Stedman, Charles, Jr., Brooklyn, N. Y.
 Storrs, Rev. R. S., Jr., D.D. " "
 Stowe, Rev. Calvin E., D.D., Andover, Ms.
 Sweetser, J. A., New York.
 Turner, Rev. Asa, Denmark, Io.
 Walker, Rev. Charles, D.D., Pittsford, Vt.
 Walker, George, New York.
 West, William G. "
 Wickes, Rev. Thomas, Marietta, O.
 Williams, Mrs. D. S., Goshen, Ms.
 Williams, George H., Brooklyn, N. Y.
 Wood, Hon. B. R., Albany, N. Y.
 Wood, Oliver E., New York,
 Woodruff, Albert, Brooklyn, N. Y.
 Woodworth, Rev. C. L., Amherst, Ms.

ADDRESS OF TRUSTEES.

THE American Congregational Union was formed to realize and express the Fraternity of all orthodox Congregationalists in the United States. The want of such a visible Fraternity, especially between the Congregationalists of New England and those of the West, led to the call of the Albany Convention; and the spirit of that Convention, with its blessed fruits of beneficence, inspired the hope that the practical fraternizing there begun would become perpetual. Accordingly, in 1853, a large and influential meeting of Congregationalists from all parts of the country, but especially from New England, was held in New York during the anniversary week, to confer upon the formation of a Society, which, without pretending to any ecclesiastical functions whatever, or attempting the organic union of Congregationalists, should be a union of sympathy, of expression, and of co-operation. Rev. William T. Dwight, D.D., of Portland, the President of the Albany Convention, presided over these preliminary deliberations, and Rev. Leonard Bacon, D.D., of New Haven, was chosen President of the Association which was then organized. Thus the Congregational Union, though brought into being in New York, and there established for purposes of convenience, is really a child of New England, whose mission in part is to represent to Congregationalists west of the Hudson the sympathy of New England, and to draw them nearer to the fellowship and confidence of their eastern brethren.

Already the unobtrusive workings of this society have done much to acquaint Congregationalists with each other, and to establish an identity of interests among the followers of the Puritans in different sections of the country. The

yearly publication of a complete catalogue of Congregational Ministers and Churches furthers these objects. By means of this, the denomination becomes conscious of its own strength, and its members are introduced to each other by name and in connection with their several fields of labor. When the statistical returns of the *Year-Book* shall be made perfect, the volume will be a directory with which no intelligent Congregationalist can afford to dispense.

The Annual Convocation at the anniversary of the Union has served to bring Congregationalists into closer contact with one another, to promote acquaintance, to diffuse information, to create sympathy, and to cherish a just *esprit de corps*; while the public addresses on these occasions, by the ablest minds of the East and of the West, have brought before the public the great principles and results of the Congregational polity. These objects can only be accomplished through some permanent organization, and did it exist only to publish a *Year-Book*, and to provide a center for an annual *re-union* of the great Congregational family, the Union would be well worthy of the support of Congregationalists throughout the land.

Incidentally, it is a great convenience to Congregationalists, when passing through New York, to resort to the office of the Union for information upon denominational affairs, and the Secretary has been extensively useful in bringing ministers and Churches to a mutual acquaintance which has been consummated in the pastoral relation. The Union may thus in time become what the "Milton Club" is designed to be in London—an ecclesiastical and ministerial EXCHANGE, for purposes of conference and information.

But these benefits of the Union are only secondary—its leading objects are thus set forth in the second article of its Constitution :

"The particular business and objects of the Society shall be to collect, preserve, and publish, authentic information concerning the history, condition, and continued progress of the Congregational Churches in all parts of this country, with their affiliated institutions, and with their relations to kindred churches and institutions in other countries ;

To promote, by tracts and books, by devising and recommending to the public, plans of co-operation in building meeting-houses and parsonages, and in providing parochial and pastoral libraries, and in other methods, the progress and well working of the Congregational Church polity ;

To afford increased facilities for mutual acquaintance and friendly intercourse and helpfulness among ministers and Churches of the Congregational order ;

And, in general, to do whatever a voluntary association of individuals may do, in christian discretion, and without invading the appropriate field of any existing institution—for the promotion of evangelical knowledge and piety in connection with Congregational principles of Church government.”

The project of aiding churches in establishing pastoral libraries has been entered upon to but a limited extent. It is the design of the Trustees to carry on this department of their work in strict harmony with the beneficent labors of the Congregational Board of Publication at Boston. The Union does not propose to become a publishing society. It will help to create a market for the valuable publications of the Congregational Board, and will only supply from its own resources works which that Board does not publish or provide by exchange.

The work of erecting HOUSES OF WORSHIP for feeble churches, is more and more commended to the intelligence and the liberality of Congregationalists, as the most direct, economical and efficient mode of establishing and perpetuating their polity. The blessed and wonderful results of the fund raised for this purpose in response to the call of the Albany Convention, have satisfied many that this is the best mode of aiding the work of Home Missions. Accordingly the Union will make this a chief point in its future policy.

At the last Annual Meeting, the following resolution was unanimously adopted :

Resolved, That the Trustees be requested to confer with the officers of the Albany Convention, with regard to the expediency of calling either another general Convention or a special meeting of the Union, to devise measures for raising a general fund for building houses of worship, and for the transaction of other proper business ; and if these officers shall concur, to call such a Convention or special meeting at such time and place as they shall deem expedient.

The officers of the Albany Convention, seeing that the time in which they were empowered to call a second Convention had expired, declined to take the responsibility of such

a measure. After extensive consultation, the Trustees felt that the way was not prepared for another Convention, and also that a special meeting of the Union would be regarded as too exclusive for the object contemplated. In order, therefore, that the spirit of the above resolution might be carried out, the Trustees conferred with the CONGREGATIONAL LIBRARY ASSOCIATION, and, with their advice and concurrence, an open *Conference* of the officers of that Association and of the Union was held in September last, which recommended a simultaneous contribution upon Sabbath, the 21st December, 1856, in all Congregational Churches, in behalf of a new fund for building houses of worship.

The receipts from that contribution thus far do not exceed ten thousand dollars; and the experiment seems to show that simultaneous collections, like that projected by the Albany Convention, can be widely successful only under some extraordinary impulse, or in some great emergency. But while the amount realized from the contribution is comparatively small, a deep interest has been awakened in the *object* of that contribution, and the way is prepared in many churches for a systematic effort for this cause year after year. The Secretary of the Union will lay this object fully before the General Associations of the several States, and as far as possible before the churches. We are sure that it will meet with a prompt and full response. Scores, even hundreds, of churches in the new settlements of the West are crippled in their growth and usefulness for want of decent and comfortable houses of worship. Churches that would otherwise be self-sustaining, remain for years dependent upon the Home Missionary Society, simply for lack of a few hundred dollars to build a house of prayer. The Trustees have already made appropriations for several houses of worship in Kansas and Nebraska, and they propose to follow up this work with vigor and constancy.

No other Society occupies the field thus marked out for the Congregational Union. With the Congregational Library Association, and the Congregational Board of Publication, it

is in hearty sympathy in their respective and dissimilar fields of action, while its own distinct facilities for usefulness are almost without limit.

We earnestly solicit the co-operation of pastors in the plans of the Union. In order to conduct its operations without an annual expense to the churches, it is proposed to appropriate all life-memberships to constitute a fund for the support of the Secretary, the only salaried officer of the Society. When this is accomplished, every dollar contributed to the Union will go directly to some one of its objects of beneficence as specified in the Constitution. We are sure that this plan will commend itself to the churches on the score of economy. Will not every church to which this appeal shall go, make its pastor a life-member of the Union by the contribution of twenty-five dollars? Will not many private members of churches enroll themselves upon the list of life-members? Every life-member will be entitled to the *Year-Book*, and to the facilities of the office, while at the same time, the receipts from life-memberships will prevent the current expenses of the Union from becoming a tax upon the yearly contributions of the churches.

Will not every pastor see that this object is entered among the stated objects of benevolence for a contribution in his church?

Will not every Congregationalist give his influence and aid to the great work of building up the cause of Christ in our land, in connection with the faith and order of the Puritans?

ANNUAL MEMBERS

BY THE PAYMENT OF ONE DOLLAR AND UPWARDS.

- Adams, Rev. G. E., D.D., Brunswick, Me.
 Adams, Rev. Thomas, Hamden, O.
 Arms, Rev. H. P., Norwich, Ct.
 Atkinson, Rev. T., Westport, Ct.
 Atwater, Rev. Jason, Newtown, Ct.
 Averill, Rev. James, Plymouth Hollow, Ct.
 Avery, Rev. F. D., Columbia, Ct.
 Ayer, Rev. Chs. L., Central Village, Ct.
 Bacon, Rev. L., D.D., New Haven, Ct.
 Bacon, Rev. L. W., Litchfield, Ct.
 Badger, Rev. Milton, D.D., New York.
 Balch, H. B., Esq., Meadville, Penn.
 Barnum, Rev. S. W., Phillipston, Ms.
 Bartlett, Rev. E. N., Olivet, Mich.
 Bartlett, Rev. S. C., Manchester, N. H.
 Belden, Rev. W. W., Hartford, Ct.
 Benedict, Rev. T. N., Peekskill, N. Y.
 Bent, Rev. J. A., Middlebury, Vt.
 Bingham, Rev. Hiram, New Haven, Ct.
 Blanchard, Rev. W. S., Boston, Ms.
 Blatchford, E. W., St. Louis, Mo.
 Bliss, Rev. Asher, Stockton, N. Y.
 Blood, Rev. C. E., Manhattan, Kansas.
 Bourne, Rev. S., Flushing, L. I.
 Bouton, Rev. N., D.D., Concord, N. H.
 Budington, W. L., D.D., Brooklyn, N. Y.
 Bulkley, Rev. C. H. A., Winsted, Ct.
 Burchard, Rev. W. M., Broad Brook, Ct.
 Burnhan, Rev. Chs., Meredith Village, N. H.
 Calkins, N. A., New York.
 Camp, Rev. Amzi, New York.
 Carter, Rev. Wm., Pittsfield, Ill.
 Catlin, Rev. W. E., Grass Lake, Mich.
 Center, Rev. Wm., Pittsfield, Ill.
 Chapin, Josiah, Providence, R. I.
 Chapman, Rev. E. C., East Sugar Grove, Pa.
 Cheever, Rev. H. T., Jewett City, Ct.
 Clarke, Rev. T. S., Franklin, N. Y.
 Coggs, Rev. Nathl., Yarmouth, Ms.
 Colton, Rev. E. G., West Haven, Ct.
 Cone, Rev. R. G., Sherman, Ct.
 Cooley, Rev. O. W., Newport, Wis.
 Cowles, Rev. Henry, Laporte, O.
 Crane, Rev. Jonathan, New York.
 Davenport, A. B., Brooklyn, N. Y.
 Dean, James E. P., New Haven, Ct.
 Dickinson, Rev. J. L., Plainville, Ct.
 Dill, Rev. James H., Spencerport, N. Y.
 Douglas, Amos Jr., Franklin, N. Y.
 Downs, Rev. Azel, Mount Hope, N. Y.
 Dutton, S. W. S., D.D., New Haven, Ct.
 Eddy, Rev. Hiram, Canaan, Ct.
 Eddy, Rev. Z., Birmingham, Ct.
 Eggleston, Rev. R. S., Madison, O.
 Elwood, Rev. D. M., Norwalk, Ct.
 Fessenden, Rev. T. K., Ellington, Ct.
 Fletcher, Rev. James, Danvers, Ms.
 Foster, Rev. William C., Lawrence, Ms.
 Fraser, Rev. John, Derby Center, Vt.
 Gale, Rev. Nahum, Lee, Ms.
 Gallup, Rev. J. A., Essex, Ct.
 Gibbs, Rev. Saml. T., Port Jefferson, N. Y.
 Gilbert, Rev. E. R., Wallingford, Ct.
 Gilbert, Rev. Wm. H., Granby, Ct.
 Gilman, Rev. E. W., Cambridgeport, Ms.
 Goodenow, Rev. S. B., Saugerties, N. Y.
 Goodrich, Rev. C., New Haven, Ct.
 Greene, Rev. R. G., Adrian, Mich.
 Grimes, A. L., Mansfield, O.
 Grosvenor, Rev. Chs. P., Stoneham, Ms.
 Hale, Rev. E., Up. Aqueboque, L. I.
 Hall, Nelson, Waterbury, Ct.
 Halliwell, Rev. William H., Urbana, N. Y.
 Hammond, Rev. W. B., Morrisville, N. Y.
 Harries, Rev. T., Miller's Place, L. I.
 Hart, J. C., Ravenna, O.
 Hatch, Rev. J. L., Brooklyn, N. Y.
 Hayes, Rev. S. H., Frankfort, Me.
 Hemmenway, Rev. S., Como, Ill.
 Henry, Rev. J. H., Rushford, N. Y.
 Hibbin, James, Northampton, Ms.
 Holcomb, Edmund, Granby, Ct.

- Holmes, Israel 2nd., Waterbury, Ct.
 Holmes, Saml., New York.
 Holmes, Wm. B., New York.
 Hooker, Rev. H. B., Falmouth, Ms.
 Hopkins, H. P., Cleveland, O.
 Hopley, Rev. Saml., Wellfleet, Ms.
 Huntington, Rev. Danl., N. London, Ct.
 Johnson, Rev. Saml., Lockport, N. Y.
 Jones, Rev. C., Cambridgeport, Ms.
 Kedzie, Rev. A. S., Chicago, Ill.
 Kidder, Rev. A., Friendship, N. Y.
 Kidder, Rev. C., Owego, N. Y.
 Kilbourne, Rev. J., Middle Haddam, Ct.
 Kingsbury, Harmon, Staten Island.
 Knight, Rev. R., S. Hadley Falls, Ms.
 Kinney, Rev. M. P., Racine, Wis.
 Kyte, Rev. F., Lumberland, N. Y.
 Lancaster, Rev. Danl., Middletown, N. Y.
 Langley, Rev. M. M., Peru, Ms.
 Lathrop, Rev. Daniel W., New Haven, Ct.
 Lawrence, Rev. E. A., East Windsor, Ct.
 Leach, Rev. C. A., Payson, Ill.
 Lee, S. O., New Village, L. I.
 Leland, Rev. John H. M., Amherst, Ms.
 Lockwood, Rev. Lewis C., New York.
 Loper, Rev. S. A., Trumbull, Ct.
 Love, Rev. Wm. D. L., Berlin, Ct.
 Magill, Rev. S. W., Waterbury, Ct.
 Marvin, Rev. S. P., Franklin, N. Y.
 McCall, H. S., Albany, N. Y.
 Mead, Rev. Darus, New Haven, Ct.
 Mead, Silas H., Greenwich, Ct.
 Miller, Rev. S., Holyoke, Ms.
 Moore, Rev. George, Andover, Ms.
 Morley, Rev. S. B., Attleboro, Ms.
 Munson, Rev. F., East Windsor, Ct.
 Murdock, Rev. Alexander, New Preston, Ct.
 Murdock, Rev. D., New Milford, Ct.
 Nye, A. T., Marietta, O.
 Overhiser, Rev. Geo. C., W. Bloomfield, N. Y.
 Owen, David, New York.
 Packard, Rev. C., N. Brookfield, Ms.
 Page, Rev. Robert, Farmington, O.
 Parmelee, Rev. David L., S. Farms, Ct.
 Payne, Rev. Jos. H., Pomfret, Ct.
 Pennell, Rev. L., West Stockbridge, Ms.
 Perkins, Rev. F. T., Williamsburg, Ms.
 Perry, Rev. David, Brookfield, Ms.
 Platt, Rev. Dennis, S. Norwalk, Ct.
 Pratt, Rev. P. S., Dorset, Vt.
 Putnam, Rev. I. W., D.D., Middleboro, Ms.
 Rankin, Rev. Andrew, Chester, Vt.
 Redfield, W. C., New York.
 Reed, Rev. Julius A., Davenport, Io.
 Reynolds, Rev. Wm. F., Kiantone, N. Y.
 Rice, Rev. C. D., Poughkeepsie, N. Y.
 Richardson, Rev. M., Terryville, Ct.
 Ritter, Dr. T., New York.
 Ropes, Rev. W. L., Wrentham, Ms.
 Rowell, Rev. J., Panama, New Granada.
 Sabin, Rev. J. G., Pottersville, Pa.
 Salter, Rev. W., Burlington, Io.
 Sands, W. D., Waverly, Ill.
 Sargent, Rev. R. M., Gilmanston, N. H.
 Savage, Rev. G. S. F., St. Charles, Ill.
 Sawin, Rev. T. P., Brookline, N. H.
 Scott, Rev. Nelson, Hartland, Ct.
 Selden, E. D., Brandon, Vt.
 Shattuck, Rev. C. S., Union Village, N. Y.
 Sheldon, Rev. Stewart, Wellsville, N. Y.
 Shipman, Rev. T. L., Jewett City, Ct.
 Smith, Elijah, Middletown, N. Y.
 Smith, Rev. Wm. S., New York.
 Smythe, Rev. H., Sydney Center, N. Y.
 Stacy, S. G., Fort Des Moines, Io.
 Stephens, Rev. C. B., Crownpoint, N. Y.
 Storrs, Rev. H. M., Cincinnati, O.
 Swain, T. P., Brookline, N. H.
 Tappan, Rev. B., D.D., Augusta, Me.
 Taylor, Edward, Andover, Ms.
 Taylor, Rev. James F., Penn Yan, N. Y.
 Taylor, Henry W., Canandaigua, N. Y.
 Thacher, Rev. George, Meriden, Ct.
 Thompson, Rev. J. P., D.D., New York.
 Thurston, Rev. R. B., Chicopee, Ms.
 Turner, Rev. E. B., Morris, Ill.
 Tyler, Rev. William, Pawtucket, Ms.
 Vail, Rev. F. Y., New York.
 Van Houten, Rev. H., Boonton, N. J.
 Waite, Rev. H. H., Carthage, N. Y.
 Walker, Rev. A., West Rutland, Vt.
 Webb, Rev. E. B., Augusta, Me.
 Webster, Rev. J. C., Hopkinton, Ms.
 Wellman, Rev. J. W., Newton, Ms.
 Wells, Rev. John O., Success, N. Y.
 Whitman, Rev. A. L., Westerly, R. I.
 Whitmore, Rev. Alfred A., Welshfield, O.
 Willard, Rev. S. G., Willimantic, Ct.
 Williams, T. W., Emerald Grove, Wis.
 Winslow, Rev. Horace, New Britain, Ct.
 Wolcott, Rev. S., Providence, R. I.
 Woodworth, Rev. W. W., Waterbury, Ct.
 Youngs, Rev. C., Baiting Hollow, L. I.
 Zender, Rev. J. D. L., New York.

MANUAL FOR BUSINESS MEETINGS.

THE compiler, having been greatly assisted by the following manual for conducting the business meetings of his church, of his own motion inserts it below, believing it will be a help to many of his brethren in the ministry who may need some such aid.

They were originally prepared by the late David Hale, of New York, for the use of the Broadway Tabernacle church of that city. It should be stated that in most of our churches, the pastor is considered ex-officio moderator, out of courtesy to his position. In his absence, sometimes the senior deacon *present* calls the church to order and to the choice of a moderator. Under strict Congregational rules, the course herein suggested would be required. Usage, however, in this particular, is not uniform.

When the appointed time for the meeting arrives, the stated clerk will call the church to order, and a moderator being nominated, will put the question upon the choice. If the stated clerk should not be present, any member may rise in his place, nominate a moderator, and put the question; and a clerk *pro tem.* should then be chosen. If the meeting be adjourned to another day, the same officers preside again, for an adjournment is but a continuance of the *same meeting*.

All the decisions of the presiding officer are subject to revision by the church.

Every motion must be made in writing, *if required* by any member; and, when seconded, must be read by the moderator and submitted to the consideration of the church. Until this motion is disposed of, all subsequent propositions must be made by way of amendment to it. An amendment may go to the exclusion, addition, or substitution of words or sentences; indeed, a motion to amend by striking out all the words after the word *resolved*, and substituting an entirely new proposition upon the same subject, is in order. Until some vote has been taken on a resolution or an amendment to it, it may be withdrawn by the mover. There are certain motions which are termed "*privileged*," which may be made at *any time*; such are the motions to postpone indefinitely; to refer to a committee; to lay on the table (which means to lay aside for the present); to postpone to a future time fixed; and to adjourn. All these motions may be debated except the last. When a member is speaking, no motion can be made but with his consent.

When any motion is before the church, every member has a right to express his views concerning it; and, while doing so, the moderator

is bound to confine him in his remarks to the point under consideration, and also to protect him against all interruption, except to call him to order if he violate the rules of courtesy, or of debate; but, after the matter of order is adjusted, he has a right to go on to the end of his remarks.

The proposition *last made* is always the proposition under consideration, and the first to be voted on; so that, when several amendments or propositions are before the meeting, the order upon which they are to be voted upon is usually the *reverse* of the order in which they were made. If several *sums* are proposed, the *largest* is to be first put to vote; if several *times*, the *longest*; and, as to numbers generally, the *largest*.

When a motion is put to vote, it should be first clearly stated from the chair, so that there may be no possible misunderstanding about it. Then the moderator says: As many as are in favor of this resolution, will please to say aye, *or*—lift up their hands, *or*—rise, as the custom of the church may be; then, As many as are against this resolution, *or*—as are of a different opinion, will please to say no, *or*—lift up their hands, *or*—rise. Then the moderator declares the result by saying: It is a vote, *or*—it is *not* a vote. If any member thinks the moderator in error, or that an accurate count would change the result, he has a right to demand it immediately: in which case the question must be put again, and the vote carefully counted. After the question is put to vote, there can be no debate, and no new proposition made, until the voting is finished. After the vote is taken, any member who voted in the *majority* may, during the same meeting, move a reconsideration; which motion opens the subject again for debate: and, if the vote to reconsider is adopted, the whole matter stands just as it did before the reconsidered vote was taken.

Questions of *order* are to be decided by the moderator: but, if any member thinks the decision incorrect, he can appeal to the meeting; and the decision on that appeal will be final.

When the report of a committee is presented, it will, of course, be put on file. A vote to accept and adopt, is an expression of concurrence with the views of the committee.

When a member has a motion to make, or wishes to speak on a pending motion, he must rise and address himself respectfully to the moderator.

A member who has a motion to make, may preface it with such remarks as explain his design; but, with this exception, speaking is out of order, unless some definite proposition has been submitted and is under consideration.

STANDING RULES.

MANY churches have been greatly embarrassed for the want of proper Standing Rules. Ordinarily few are needed. Sometimes exigencies arise when the law *written* would be much more available and potent for good, than the same law *unwritten*.

The following are not inserted or recommended for universal adoption, but merely as suggestive, and as having received the sanction of some competent to judge. They are original with the Pine-street Church, Boston, and by the courtesy of its Pastor are here inserted without alteration :

I.—All meetings for business shall be opened with prayer.

II.—The annual meeting of the church shall be held in the month of January, at such time as the Pastor and Deacons shall appoint.

III.—A special business meeting may be called at any time when, in the opinion of the Pastor and Deacons, it shall be expedient ; and shall be called at any time upon the written application of five male members of the church.

IV.—At the annual meeting the following elections shall be made for the ensuing year :

1. A Clerk, who shall keep the records of the church.

2. An Examining Committee, of which the Pastor and Deacons shall constitute a part, who shall meet on four Thursday evenings immediately following each communion season, and examine all applicants for admission, and present a written report of the names of such as they shall approve to the church. They shall also act as a committee of inquiry and discipline, and shall make a report of the state of the church ; of their doings ; and of the absent members, at the annual meeting.

3. A Treasurer, who shall take charge of all moneys belonging to the church, and of all collections for religious and charitable objects, and make a written report at the annual meeting.

4. An Auditor, who shall examine the Treasurer's account, and report at the annual meeting.

5. A Committee upon Collections for religious and charitable objects, who shall make a written report at the annual meeting.

V.—All officers and standing committees shall be chosen by ballot.

VI.—The order of business at the annual meeting shall be as follows :

1. Prayer.

2. Reading the records of the last annual meeting.

3. Choice of a Clerk.
4. Reports of the Treasurer and Auditor.
5. Choice of a Treasurer.
6. Choice of an Auditor.
7. Report of the Examining Committee.
8. Choice of the Examining Committee.
9. Report of the Committee on Collections.
10. Choice of the Committee on Collections.
11. Deferred business.
12. New business.

VII.—Candidates for admission shall stand propounded at least four weeks, and notice shall be given to the congregation of such as are expected to make a profession, at least two weeks previous to their admission.

VIII.—All persons admitted to the church shall sign its Confession of Faith and Covenant.

IX.—The Lord's Supper shall be observed on the afternoon of the first Sabbaths of January, March, May, July, September, and November.

X.—There shall be a meeting of the church on Friday evening of each week, for devotional exercises and religious conference, and for the transaction of business that may regularly come before the church. The meeting last preceding each communion season shall be especially devoted to preparation for the proper reception of the ordinance.

XI.—At the close of the church meeting last preceding each communion season, a contribution shall be taken, to be appropriated, after payment of church expenses, especially to the relief of its own indigent members, at the discretion of the Pastor and Deacons.

XII.—The Examining Committee are authorized to appropriate such sums from the funds of the church, as may be in their judgment expedient, to the relief of poor members of other churches worshipping with us.

XIII.—The necessary expenses of all delegations to ecclesiastical councils shall be paid by the Treasurer from the funds of the church.

XIV.—Delegates to ecclesiastical councils shall make report of their doings, and of the action of the council, at the meeting on the Friday evening next succeeding the termination of the council.

XV.—Members of this church removing their place of worship, shall obtain a dismission from this, and a recommendation to the church with which they worship, within *one year* from the time of such change, unless reasonable excuse be rendered for their neglect.

XVI.—Letters of dismission shall be valid *six months* only from their date, and members who have received such letters to other churches shall not vote in our church meetings, unless they have returned the same.

XVII.—Members who have been habitually absent from the worship and ordinances of this church for *one year*, shall not vote in the meetings of the church so long as such habitual absence continues.

XVIII.—When any officer of the church shall cease regularly to worship with us, his office shall be vacated from the time he thus ceases to worship with us.

XIX.—When any member of a sister church shall statedly worship and commune with this church for more than one year, without removing his relation to us, it shall be the duty of the Examining Committee to notify the church of which he is a member, of that fact.

XX.—The Examining Committee, at their first meeting after each communion, shall examine the entries made in the church records since the communion preceding the last, and if found correct approve them. An entry of such examination and approval shall be made and signed by the chairman of the Committee.

XXI.—The following shall be deemed the regular course of procedure in all cases of discipline :

1. The brother offended or aggrieved, should seek the removal of the offense, in the spirit of the Gospel, by fraternal conference with the offender alone.

2. Failing in the removal of his difficulty thus, he should take with him one or two judicious brethren, and with their mediation, strive for christian satisfaction.

3. This being in vain, he should bring the matter to the notice of the Examining Committee, who shall endeavor to bring about a reconciliation, and who (if this cannot be effected, or does not result in harmony) shall prefer a formal complaint before the church against the offending brother.

4. If the church entertain the complaint, they shall appoint a time for a hearing of the case and summon the offender to be present at that hearing, furnishing him at least one week before the time of the hearing with a copy of the charges against him, together with the names of the witnesses who will be relied on for proof.

5. If on such hearing the church are satisfied of the guilt of the party accused, they may vote to admonish him publicly; to suspend him for some definite period from the privileges of the church; or, to excommunicate him from its membership, according to the aggravation of the offense.

6. No such vote of censure shall be passed except upon the concurrence of two-thirds of the members present at a regular meeting.

7. In case of the excommunication of any member, notice of the fact shall be given from the pulpit.

XXII.—No alteration shall be made in the foregoing principles and rules, unless at a regular meeting of the church, it having been proposed at the next regular meeting previous, and by vote of three-fourths of the members present.

PRINCIPLES OF DISCIPLINE.

THE following principles of Church Discipline, were adopted by the Broadway Tabernacle Church of New York in 1852. They were prepared with great care by its Pastor, and have been found useful in other churches. They are inserted in the Year-Book by the compiler, for the convenience of those who may wish to consult them.

The subject of Church Discipline, like that of Church Polity, is left in the New Testament to the guidance of general principles rather than of specific precepts. One invariable rule is given for the settlement of private difficulties and the censure of private offenses; one conspicuous example is recorded of the method of dealing with an open and scandalous offense against a church; there are also occasional instructions upon the proper subjects of church censure and the mode of treating an offender; but no formal process of Church Discipline is any where laid down in the New Testament; that is left rather to the judgment and experience of individual churches. Your committee have therefore sought to embody the principles of the New Testament upon this subject, in a series of recommendations, and to digest a plan of discipline suited to the circumstances of this particular church.

The directions given by Christ in Matthew xviii., 15—18, should be implicitly followed in all cases of private and personal offense. The church should never in any form entertain a complaint, or suffer an insinuation from one member against another, in a matter of private grievance, until these instructions have been complied with in good faith and without effect. Even where the letter of these instructions has been followed, regard should be had to the question whether they have been complied with in spirit or only in form. The church should never allow a private grievance to be spread before them without satisfactory evidence that the aggrieved party has used all reasonable endeavors to gain redress in private, in the spirit of forgiveness, of forbearance, and of brotherly love. When one member of the church suffers himself to be alienated from another, or from the communion of the church, because of a private difficulty, while yet he does not in a proper spirit seek to reconcile the matter in private, any member of the church cognizant of the facts should labor with him to persuade him to his duty.

Your Committee are of opinion that the rule of proceeding laid down in Matthew xviii. is *obligatory as a rule* only in cases of private offense. That rule was given prior to the organization of local churches; it was given to the disciples as individuals—associated, indeed, in one brotherhood, but not incorporated as a local church, under a

covenant and laws. It was a rule of practical wisdom for the settlement of personal differences; a rule equally appropriate out of the church and in it; a rule for kindly intercourse between man and man. If thy brother shall trespass against thee, *i. e.*, according to the precise import of the original, if he shall *do thee a wrong*,—if he shall injure thee in thy person, in thy property, in thy reputation, in any of thy personal interests and relations, if he shall give thee offense, or do thee any injury whatever, go and tell him his fault between thee and him alone; endeavor to settle it in private; if he shall hear thee thou hast gained thy brother. But if he will not hear thee, then—still for the purpose of a reconciliation, and with as little publicity as possible—take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it to the church—the whole company, circle, or brotherhood with which you are associated, and toward which you sustain relations in common. But if he neglect to hear the church—if he will not regard the remonstrances of the whole society of believers—let him be to thee as a heathen man and a publican.

A breach of church covenant, or any public and scandalous offense against religion, is not a *personal wrong* done to any one particular member of the church, or to the members of the church as individuals, in any such sense as would bring it within the scope of the instructions of Christ for the healing of private offenses. But while in the judgment of your Committee, the rule given in Matthew xviii. is not in such cases obligatory as a rule, it is nevertheless desirable that the principle and the spirit of the instructions there given should be applied also to offenses of a public nature, wherever this is practicable. Indeed, the Committee regard it of the utmost importance that every member of the church should feel it to be his *personal duty* to admonish in private an erring brother, and to seek to restore him to the path from which he has wandered. This is one of the most impressive obligations of that mutual covenant into which church members enter with one another. No member of the church has a right to pass over without notice the dereliction of a fellow-member from christian duty, on the plea that the offense is not personal against himself. The knowledge of the transgression imposes upon him an obligation to seek immediately the restoration of the erring member, and the purification of the church from his offense. To omit this is to be guilty of a breach of covenant and an offense against the purity of the church; it is in a measure to connive at sin. How can that church member be faithful to his own covenant with the church—a covenant that makes prominent among the duties of church members that of “exhorting, reproving, comforting, and watching over each other for mutual edification”—who knows that a fellow-member of the church is living in the habitual violation of his covenant, in the belief of some deadly error, or in the allowance of some known sin, and yet takes no steps to recover the transgressor or to deliver the church from the scandal that he is bringing upon it? The discipline of the church belongs not to the Pastor, or to the Deacons, or to the Church Committee; it is a matter of personal duty and responsibility with every member of the church.

In all large churches, and especially in all city churches, where membership is perpetually changing, it comes to pass, in the course of years, that there are numerous absentees enrolled upon the list of members, whose very names are hardly known to the active members of the church, and of whose character and position nothing is known to the body of present communicants. The case of such persons can not be left to the ordinary course; if there is any thing in them worthy of discipline, it is not likely to be ascertained by any individual inquiry. Your Committee would therefore recommend that the church from time to time appoint Committees of Inquiry upon the cases of absentees, or of members who, though residing in our vicinity, are supposed to be living in the neglect of covenant obligations. The way for such inquiries has been opened by the recent adoption of the standing rules respecting absentees; but these inquiries should not be devolved exclusively upon the Church Committee, and much less upon the Clerk of the Church, who is already overburdened with the duties of his office. But the appointment of such a committee of inquiry respecting an absentee, or a supposed delinquent, should in no case be regarded as the commencement of a process of discipline, or even as preparatory to such a process; and it should not give license to the utterance of any charges or insinuations touching the character of the person concerning whom the inquiry is proposed. If, even in a criminal court, an accused person is presumed to be innocent until adjudged to be guilty, certainly a church-meeting should hold itself aloof from canvassing the character of an absent member, who is not even upon trial. The sole object of the Committee of Inquiry should be to procure information respecting the residence and the church communion of absent members, and not to gather up materials for accusation against them, as if they were already arraigned. If in the course of their investigations they find matters worthy of discipline, they should act precisely as it is proper for church members to act in any case where facts requiring the discipline of the church are brought to their knowledge.

In cases of public and scandalous offense, the church may proceed in a more summary manner upon common fame. The authority for this is given in the instructions of Paul to the church at Corinth. It is *reported commonly* that there is fornication among you; the common fame of this scandal in the church had reached the Apostle of Philippi; immediately on hearing of it, he rebuked the church for its neglect and connivance in the matter, and required them on their first coming together to cut off the offender from their fellowship without delay. Here is a precedent for proceeding at once, and in a public manner, to discipline a church member, whose offense is an open scandal before the world. Obviously every such case should be brought to the adjudication of the church. A flagrant case of immorality, such as intemperance, fraud, or licentiousness in a church member, dishonors the church and the cause of Christ, as this is represented in and by the church. In such a case it is not enough that one or more individuals, who have had special oversight of the case, are satisfied of the repentance of the offender; the church should also be satisfied, and an open offender should in no case be restored to his full standing

in the church, without making to the church a confession of his sin, and giving satisfactory evidence of repentance.

As a matter of propriety during a process of discipline, the party arraigned should be understood to be suspended from church privileges.

The standard Congregational treatises on church discipline, make a distinction between the withdrawing of fellowship and excommunication; the former being sometimes called "the lesser excommunication," and applied to cases of breach of covenant, or the transgression of mere church ordinances, and the latter to breaches of the moral law. Your Committee, however, can hardly find a warrant for such a distinction in terms, either in the Scriptures or in the nature of the case. The act in both cases is substantially the same; the individual is cut off from the communion of the church, and can never again be received into it, except upon a new confession of faith. If the term excommunication could be dissociated from all superstitious horrors, and from all idea of civil penalty, it might be retained with advantage, as best corresponding with the facts in the case. Your Committee would recommend the use of this term, or its equivalent, in all cases where discipline proceeds to the excision of the offender, care being taken in each instance to specify the cause of excision, that those who are cut off for mere offenses against church order, may not lie under the imputation of immorality. In all cases of open and scandalous offense, or of any breach of morality, or any fundamental error in doctrine affecting christian character, when efforts to bring the offender to repentance prove unavailing, the church should proceed to the act of excommunication, or excision, giving the reasons for the same, which should be publicly announced before the congregation on the Lord's day.

But in cases of breach of covenant, the church should deal very patiently and leniently with the erring member, discharging faithfully its own covenant obligations toward him, which may hitherto have been neglected, seeking in every way to lead him or her to repentance; and if after a reasonable delay, all effort seems unavailing, the church shall disown said member, giving in full the reasons for its action, which shall also be stated to the assembled church at the next following communion season.

ARTICLES OF FAITH AND COVENANT.

THE articles of Faith and Covenant which follow, were prepared, the former, by the Rev. Dr. Tyler of East Windsor, while a Pastor in Portland, Maine, adapting them to the latter, which was written by the Rev. Dr. Payson, his predecessor in the same church. The soundness in *doctrine* of neither will be questioned. Many churches East and West, have adopted both without change. They are not presented as models, or as having the least authority, but merely for their historical interest and as hints to new churches and Pastors in preparing or revising their own.

1. We believe that there is one only living and true God, the Father, the Son, and the Holy Ghost; a being possessed of every possible perfection, infinite in power, wisdom, holiness, justice, goodness, and truth.

2. We believe that the Scriptures of the Old and New Testaments are given by inspiration of God, and that they contain the only perfect rule of faith and practice.

3. We believe that God made all things for himself; and that he governs the universe according to the counsel of his own will, and that all events will be made subservient to his wise and benevolent designs.

4. We believe that man was created in the image of God, in a state of rectitude and holiness; that he fell from that state by transgressing the divine law; and that in consequence of the original apostacy, the heart of man in his natural state is destitute of holiness and inclined to evil; and that all men previous to regeneration, are dead in trespasses and sins.

5. We believe that Christ Jesus has, by his sufferings and death, made atonement for sin, and that all who are saved, are justified wholly by grace through the redemption which there is in Christ.

6. We believe that salvation is freely offered to all men, and that all men are under obligation, immediately to embrace the gospel; but that such is the depravity of the human heart, that no man will come to Christ, until he is renewed by the special agency of the Holy Spirit.

7. We believe that all who embrace the gospel, were from the beginning chosen unto salvation, through sanctification of the Spirit and belief of the truth; and that they will be kept by the power of God through faith unto salvation.

8. We believe that there will be a resurrection of the just and of the unjust, and a day of general judgment; and that the wicked will go away into punishment, and the righteous into happiness, both of which will be without end.

9. We believe that in this world the Lord Jesus Christ has a visible church, the terms of admission to which are a credible evidence of regeneration, baptism, and a public profession of faith in Christ; that the ordinances of baptism and the Lord's Supper are to be observed to the end of the world; that none but members of the visible church have a right to the Lord's Supper, and that such, and such only have a right to dedicate their infant offspring in baptism.

Do you thus profess and believe?

COVENANT.

CONFESSING that you are a sinful, guilty creature—that you have forsaken GOD your Maker, and lived under the influence of that carnal mind, which is enmity against Him and His laws—and henceforth renouncing the destructive ways of sin, and disclaiming all dependence on yourself, you do now, in the presence of GOD and men, solemnly choose and take the LORD JEHOVAH to be your GOD and FATHER—His equal and eternal Son, the LORD JESUS CHRIST, to be your only Saviour—the HOLY SPIRIT to be your sanctifier, guide, and comforter; and the Scriptures of the Old and New Testaments to be the rule of your faith and practice.

In the same public and solemn manner you dedicate yourself to GOD in the bonds of his everlasting covenant, unreservedly surrendering all that you have and are to His sovereign disposal—engaging, by his assistance, to live henceforth to Him and not to yourself; and to aim, whatever you do, to do all to His glory.

In humble dependence on divine grace, you bind yourself to a faithful and persevering performance of the various duties which you owe to GOD, to your fellow-creatures, and to yourself—to bring up all committed to your care in the nurture and admonition of the Lord, and to use your influence, in every relation in life, to promote the cause and interest of the ever-blessed REDEEMER.

You also covenant and engage that you will diligently attend on all christian ordinances, and hold communion in them with this church—especially in the ordinances of Baptism and the Lord's Supper;—that you will watch over your Brethren in love, faithfully reproving them when they go astray; and that you will submit to the discipline of CHRIST in his house, and to the regular administration of it in this church—in all things seeking its peace and welfare so long as GOD shall continue you here.

Do you thus profess and bind yourself by the promised assistance of your great covenant head, to perform?

I then, in the presence of GOD and these witnesses, and in the name of the LORD JESUS CHRIST pronounce you a member of this branch of his visible church; and we covenant and engage to treat you as such; to watch over you in love—and should you at any time be overtaken in a fault, to restore you in a spirit of meekness, considering ourselves, lest we also be tempted.

ALPHABETICAL LIST OF MINISTERS.

THIS list is not supposed to be perfect. It is, however, as complete as could be made with the facilities at command. More than two hundred and fifty have been added to the list of last year; and still, it is believed, that there are many Congregational ministers whose names are not inserted; a few of whom have been withheld because their residences could not be ascertained. It is more than probable, however, that the names of some are below who have left the ministry altogether, or are connected with some other denomination. How can we determine? An approximation to accuracy can not be secured, unless the scribes of associations, pastors, and unsettled ministers themselves will furnish us with the data upon which to perfect our list. Their prompt coöperation in this matter is affectionately solicited.

Abbott, Benjamin, Barre, Vt.	Alden, Ebenezer, Marshfield, Ms.
Abbott, Edward F., Dublin, N. H.	Alden, Edmund K., Lenox, Ms.
Abbott, Jacob J., Uxbridge, Ms.	Alden, Lucius, New Castle, N. H.
Abbott, Joseph, Beverly, Ms.	Allen, A. S., Dover, Wis.
Abbott, J. S. C., Durham, Me.	Allen, Benjamin R., Marblehead, Ms.
Adair, S. L., Whittlesey, O.	Allen, Cyrus W., Hubbardston, Ms.
Adams, Aaron C., Malden, Ms.	Allen, Ephraim W., Salem, Ms.
Adams, Charles C., Fairfield, Vt.	Allen, Erwin W., Arkport, N. Y.
Adams, Charles S., Westford, Ct.	Allen, George, Worcester, Ms.
Adams, Darwen, Dunstable, Ms.	Allen, Henry, Wayland, Ms.
Adams, E., Davenport, Io.	Allen, John W., Sheboygan Falls, Wis.
Adams, Ezra E., Nashua, N. H.	Allen, Samuel H., Windsor Locks, Ct.
Adams, Ezra, Gilsun, N. H.	Allen, W., Draeut, Ms.
Adams, Geo. E., D.D., Brunswick, Me.	Allworth, W., Glanford, C. W.
Adams, George M., Conway, Ms.	Alvord, A., Rupert, Vt.
Adams, G. W., Jaffrey East, N. H.	Ambler, John L., Harlem, N. Y.
Adams, Henry, Peoria, Ill.	Ames, Marcus, Westminster, Ms.
Adams, Isaac F., Sherburne, N. Y.	Amsden, B. M., Roscoe, Ill.
Adams, Jonathan, Boothbay, Me.	Anderson, James, Manchester, Vt.
Adams, John H., Boothbay, Me.	Anderson, Joseph, Grand Haven, Mich.
Adams, John, Sharon, Vt.	Anderson, Rufus, D.D., Boston, Ms.
Adams, John C., East Machias, Me.	Andrew, Samuel R., New Haven, Ct.
Adams, John R., Gorham, Me.	Andrews, David, Tiverton, R. I.
Adams, L. P., Potton So., C. W.	Andrews, S. J., Hartford, Ct.
Adams, Nehemiah, D.D., Boston, Ms.	Andrews, Dean, Marshall, Ill.
Adams, Thomas, Thompson, O.	Andrews, E. B., } Professors,
Aiken, Charles A., Yarmouth, Me.	Andrews, I. W., } Marietta College, O.
Aiken, James, Putney, Vt.	Andrus, E., Augusta, Mich.
Aiken, Silas, D.D., Rutland, Vt.	Angier, Luther H., Concord, Ms.
Ainsworth, Laban, Jaffrey, N. H.	Angier, M. B., Hopkinton, N. H.
Albro, John A., D.D., Cambridge, Ms.	Anthony, Geo. N., Great Falls, N. H.

- Apthorp, W. P., Moultonborough, N.H.
 Armes, J. L., Mason, N. H.
 Armour, J., Esquesing, C. W.
 Arms, Hiram P., Norwich, Ct.
 Arms, Selah R., Springfield, Vt.
 Armsby, Lauren, Faribault, Min.
 Armstrong, Henry A., Seabrook, N. H.
 Armstrong, I., Jonesville, N. Y.
 Armstrong, Lebbeus, Jonesville, N. Y.
 Arnold, Joel R., Coventry, Ct.
 Arnold, F. L., Rome, O.
 Arnold, Seth S., Roxbury, N. H.
 Ashby, John L., Saccarappa, Me.
 Ashley, S. S., Northboro, Ms.
 Ashmun, Silas H., Waupun, Wis.
 Atkins, L. S., Madison, O.
 Atkinson, George H., Oregon City.
 Atkinson, T., Westport, Ct.
 Atkinson, W. B., Carthage, Ill.
 Atwater, Edwd. E., Salmon Falls, N.H.
 Atwater, Jason, Southbury, Ct.
 Atwater, W. W., Elkhart, Ind.
 Atwood, Anson S., Mansfield Centre, Ct.
 Atwood, Alanson, Oriskany Falls, N. Y.
 Atwood, E. S., Needham, Ms.
 Austin, David R., Norwalk, Ct.
 Austin, F. D., Tolland, Ms.
 Austin, H. A., Huntington, Ms.
 Averill, James, Plymouth Hollow, Ct.
 Avery, Frederick D., Columbia, Ct.
 Avery, Jared R., Franklin, Ct.
 Avery, John, Lebanon, Ct.
 Avery, J. T., Cleveland, O.
 Avery, William P., Utica, N. Y.
 Ayer, C. L., Centralville, Ct.
 Ayer, Frederick, Belle Prairie, Min.
 Ayer, Joseph, South Killingly, Ct.
 Ayres, Frederick H., New York.
 Ayres, Rowland, Hadley, Ms.
 Babbitt, C. W., Metamora, Ill.
 Babbitt, S. T., Galesburg, Ill.
 Babcock, Daniel H., S. Plymouth, Ms.
 Bacheler, F. E. M., Brooklyn, N. Y.
 Bacheler, G., Machias Port, Me.
 Bacon, Enoch, Centerville, Ms.
 Bacon, James M., Essex, Ms.
 Bacon, Leonard, D.D., New Haven, Ct.
 Bacon, Leonard W., Litchfield, Ct.
 Bacon, William T., Woodbury, Ct.
 Backus, Joseph W., Chaplin, Ct.
 Backus, Samuel, Brooklyn, N. Y.
 Badger, Milton, D.D., New York.
 Bailey, Chas. E., Weymouth, O.
 Bailey, Kiah, Hardwick, Vt.
 Bailey, N. P., Akron, O.
 Bailey, Phineas, Albany, Vt.
 Bailey, Stephen, Lyman, Me.
 Baker, A. A., Petalumar, Cal.
 Baker, Abijah R., Needham, Ms.
 Baker, J. D., Cambridge, Ill.
 Baker, John, Wilton, Me.
 Baker, John F., Midway, Ga.
 Baker, Silas, Alfred, Me.
 Baker, Thomas, Newmarket, C. W.
 Baldwin, Abm. C., Guilford, Ct.
 Baldwin, C. C., Ridgewell, O.
 Baldwin, C. H., Cattaraugus, N. Y.
 Baldwin, John D., Boston, Ms.
 Baldwin, Jos. B., West Cummington, Ms.
 Baldwin, T., Plymouth, Vt.
 Baldwin, W. A., Whitewater, Wis.
 Balkam, Uriah, Lewiston, Me.
 Ball, A. M., Phillippsville, N. Y.
 Ballard, Addison, Williamstown, Ms.
 Ballard, Josiah, New Ipswich, N. H.
 Ballard, James, Grand Rapids, Mich.
 Bancroft, David, Willington, Ct.
 Banister, S. W., Ware, Ms.
 Barber, A. D., Bellevue, O.
 Barber, A. D., Williston, Vt.
 Barber, Luther H., Hitchcockville, Ct.
 Barbour, Henry, Ameniaville, N. Y.
 Barbour, Nelson, Saxton's River, Vt.
 Bardwell, D. M., Michigan City, Ind.
 Bardwell, Horatio, Oxford, Ms.
 Barker, E., Eramosa, C. W.
 Barker, D. R., Mercer, Pa.
 Barker, Nathaniel, Wakefield, N. H.
 Barlow, Abner, Dunkirk, Wis.
 Barnard, Pliny F., Williamstown, Vt.
 Barnard, S. A., Willsborough, N. Y.
 Barnes, J. R., Cannon Falls, Min.
 Barnes, N. H., Dowagiac, Mich.
 Barney, Jas. O., Seekonk, Ms.
 Barnum, G., Medina, Mich.
 Barnum, H. N., St. Johnsbury, Vt.
 Barnum, Samuel W., Phillipston, Ms.
 Barrett, G. J., Newtown, Ill.
 Barrett, N., Hudson, O.
 Barris, Joseph L., Ripley, N. Y.
 Barrows, Elijah P., Andover, Ms.
 Barrows, George W., Salisbury, Vt.
 Barrows, Homer, Wareham, Ms.
 Barrows, S., Davenport, Io.
 Barrows, Williams, Reading, Ms.
 Barstow, Z. S., D.D., Keene, N. H.
 Barteau, Sidney H., Oconomowoc, Wis.
 Bartle, W. T., Wethersfield, Ill.
 Bartlett, E. N., Olivet Institute, Mich.
 Bartlett, Francis, Belpre, O.
 Bartlett, John, West Avon, Ct.
 Bartlett, Jonathan, Redding, Ct.
 Bartlett, Joseph, Buxton, Me.
 Bartlett, Samuel C., Manchester, N. H.
 Bartley, John M. C., Hampstead, N. H.
 Barton, C. B., Woodburn, Ill.
 Barton, F. A., Indian Orchard, Ms.
 Baseom, F., Galesburg, Ill.
 Bates, Alvan J., Lincoln, Me.
 Bates, E. D., Southboro, Ms.
 Bates, Henry, Goodrich, Mich.
 Bates, James, Granby, Ms.
 Bates, J. H., Antrim, N. H.
 Bates, Philander, Groton East, N. Y.

- Bates, William, Northbridge, Ms.
 Bayliss, Samuel, Brooklyn, N. Y.
 Bayne, Thomas, Melbourne, C. E.
 Baxter, B., Compton, Ill.
 Beach, Aaron C., Wolcott, Ct.
 Beach, L. B., Williamsfield, O.
 Beach, Nathaniel, Millbury, Ms.
 Beadle, Elias R., Hartford, Ct.
 Beaman, Chas. C., North Scituate, R. I.
 Beaman, H., North Hadley, Ms.
 Bean, Samuel, Little Compton, R. I.
 Beane, P. A., Bristol, O.
 Beard, Spencer F., Andover, Ms.
 Beardsley, B. B., Shirley, Ms.
 Beardsley, N. H., Somers, Ct.
 Beardsley, William, Victoria, Ill.
 Becker, Geo. L., Sanford, Me.
 Beckwith, Geo. C., D.D., Boston, Ms.
 Beckwith, J. H., Middletown, Vt.
 Beebe, Hubbard, West Haven, Ct.
 Beecher, Charles, Andover, Ms.
 Beecher, Edward, D.D., Galesburg, Ill.
 Beecher, Henry Ward, Brooklyn, N. Y.
 Beecher, Lyman, D.D., Boston, Ms.
 Beecher, Thomas K., Elmira, N. Y.
 Beecher, William H., Reading, Ms.
 Belden, Henry, Brooklyn, N. Y.
 Belden, William, Brooklyn, N. Y.
 Belden, William W., Hartford, Ct.
 Bell, Hiram, Killingworth, Ct.
 Beman, Amos G., New Haven, Ct.
 Bement, Wm., Elmira, N. Y.
 Benedict, Lewis, Aurora, Ill.
 Benedict, Thomas N., Peekskill, N. Y.
 Benedict W. U., Vermontville, Mich.
 Benjamin, W., Shinnecock, N. Y.
 Bennett, E. O., Crawfordsville, Io.
 Bennett, Joseph L., East Cambridge, Ms.
 Benson, Almon, Center Harbor, N. H.
 Benson, H. H., Appleton, Wis.
 Bent, George, Annoka, Min.
 Bent, J. A., Middlebury, Vt.
 Bentley, Charles, Westport, Ct.
 Benton, J. A., Sacramento, Cal.
 Benton, J. E., Mission Dolores, Cal.
 Benton, S. A., Armada, Mich.
 Benton, William A., Aleppo, Syria.
 Betts, A. H., Charleston, O.
 Bicknell, S. S., Johnstown, Wis.
 Bigelow, A., Hancock, N. H.
 Bigelow, Andrew, Medfield, Ms.
 Bigelow, W., Black River Falls, Wis.
 Billings, R. S., Shelburne, Ms.
 Bingham, J. S., Leominster, Ms.
 Bingham, Hiram, New Haven, Ct.
 Bingham, Luther G., New York.
 Birchard, Wm. W., Broad Brook, Ct.
 Bird, Isaac, Hartford, Ct.
 Birge, E. C., Algonquin, Ill.
 Bisbee, John H., Worthington, Ms.
 Biscoe, Thomas C., Grafton, Ms.
 Bishop, Nelson, Windsor, Vt.
 Bissell, S. B. S., New York.
 Bissell, Oscar, Westmoreland, N. H.
 Bittinger, J. B., Cleveland, O.
 Bixby, Solomon E., Halifax W., Vt.
 Black, R. K., Lanark, C. W.
 Blagden, G. W., D.D., Boston, Ms.
 Blake, Henry B., Belchertown, Ms.
 Blake, Jeremiah, Acton, Me.
 Blake, Joseph, Cumberland, Me.
 Blake, Mortimer, Taunton, Ms.
 Blakely, A., Dover, O.
 Blakeman, Phinehas, North Madison, Ct.
 Blakeslee, S. V., San Francisco, Cal.
 Blanchard, Amos, D.D., Lowell, Ms.
 Blanchard, Amos, Meriden, N. H.
 Blanchard, E. H., Epsom, N. H.
 Blanchard, G. B., Jackson, Me.
 Blanchard, J., D.D., Galesburg, Ill.
 Blanchard, N. B., Edgartown, Ms.
 Blanchard, S. M., Chichester, N. H.
 Blanchard, W. S., South Boston, Ms.
 Blanchard, W. W., Urbana, Ill.
 Bliss, Asher, Stockton, N. Y.
 Bliss, Isaac G., Southbridge, Ms.
 Bliss, Seth, Boston, Ms.
 Bliss, Thomas E., Blackstone, Ms.
 Bliss, Zenas, Richmond, Vt.
 Blodgett, Constantine, Pawtucket, R. I.
 Blodgett, Edward P., Greenwich, Ms.
 Blood, C. E., Manhattan, Kan.
 Blood, John, Greenwich, Ct.
 Bloodgood, A. L., Enfield, Ct.
 Boardman, C. A., Monro, Wis.
 Boardman, E. J., Randolph Centre, Vt.
 Boardman, Geo. N., Middlebury, Vt.
 Bodwell, Abraham, Sanbornton, N. H.
 Bodwell, Joseph C., Framingham, Ms.
 Bodwell, Lewis, Topeka, Kan.
 Boggs, James, New Corydon, Ind.
 Bond, Alvan, D.D., Norwich, Ct.
 Bond, William B., St. Johnsbury, Vt.
 Bonney, Elijah H., Plainfield, Ms.
 Boody, H. H., Brunswick, Me.
 Booth, Peter, Greenport, L. I.
 Boring, E. L., Almont, Mich.
 Bosworth, N., Lowville, N. Y.
 Bourne, S., Flushing, N. Y.
 Boutelle, Asaph, Peacham, Vt.
 Boutelle, Thomas, Leominster, Ms.
 Bouton, Nath., D.D., Concord, N. H.
 Boutwell, James, Sanbornton, N. H.
 Boutwell, W. T., Stillwater, Min.
 Bowers, John, Wilbraham, Ms.
 Bowker, Samuel, Turner, Me.
 Bowler, S. L., Orono, Me.
 Bowman, Geo. A., S. Kennebunk Port, Me.
 Boynton, Alden B., Wiscasset, Me.
 Boynton, C. B., Pittsfield, Ms.
 Boynton, John, Wiscasset, Me.

- Boynton, Charles, Mineral Point, Wis.
 Brace, Joab, Newington, Ct.
 Brace, Jonathan, Milford, Ct.
 Bradford, D. B., Raymond, N. H.
 Bradford, E. G., Princeton, Wis.
 Bradford, James, Sheffield, Ms.
 Bradford, M. B., Grafton, Vt.
 Bradford, Samuel, Montague, Ms.
 Bradley, Caleb, Westbrook, Me.
 Bradley, T. S., Wilton, Ct.
 Bradshaw, J., Crown Point, N. Y.
 Bragg, Jesse K., Brookfield, Ms.
 Brainerd, David S., Lyme, Ct.
 Brainerd, T. G., Halifax, Ms.
 Braman, Isaac, Georgetown, Ms.
 Braman, Milton P., D.D., Danvers, Ms.
 Branch, E. T., Campbell's Corners, Mich.
 Bray, John E., Clinton, Ct.
 Bray, W. Me K., Pittston, Me.
 Breed, C. C., Jericho, Ill.
 Breed, David, Lisbon, Ct.
 Breed, Wm. J., New Haven, Ct.
 Bremner, David, Rockport, Ms.
 Brewster, Cyrus, Derby, Ct.
 Brewster, L., Schroon, N. Y.
 Bridge, Henry M., Warwick, Ms.
 Bridgeman, Wm., Lisbon, Ill.
 Bridgeman, L., Westfield, Wis.
 Briggs, Isaac, North Rochester, Ms.
 Briggs, Wm. T., Princeton, Ms.
 Brigham, C. A. G., Enfield, Ct.
 Brigham, David, Bridgewater, Ms.
 Brigham, John C., D.D., New York.
 Brigham, Levi, Saugus, Ms.
 Brigham, Willard, Ashfield, Ms.
 Brinthal, L. W., Lafayette, O.
 Bristol, R. C., Demont, Ill.
 Bristol, Sherlock, Brooklin, Wis.
 Brooks, A. L., Bridgeport, Ct.
 Brooks, Edward F., Putnam, Ct.
 Brown, Charles M., Tremont, Me.
 Brown, Edward, Waukau, Wis.
 Brown, Hope, Naperville, Ill.
 Brown, Joshua R., Longmeadow, Ms.
 Brown, Josiah W., Ashburnham, Ms.
 Brown, Silas C., West Bloomfield, N. Y.
 Brown, S. S., Concord, Mich.
 Brown, W. B., Newark, N. J.
 Brownell, Grove L., Sharon, Ct.
 Bryan, George A., Cromwell, Ct.
 Bryant, Sidney, East Granby, Ct.
 Brundage, Abner, Orange, N. J.
 Bucher, G. B., Abbottsford, C. E.
 Buck, Edwin A., Bethel, Me.
 Buckham, J., Phillipsburg, C. E.
 Buckingham, S. G., Springfield, Ms.
 Budge, H., Cowden, N. Y.
 Budington, W. L., Brooklyn, N. Y.
 Bulfuch, J. J., Perry, Me.
 Bulkley, E. A., Groton, Ms.
 Bulkley, C. H. A., Winsted, Ct.
 Bull, R. B., Gerry, N. Y.
 Bullard, Asa, Bosten, Ms.
 Bullard, Charles H., Rockville, Ct.
 Bullard, Edwin W., Royalston, Ms.
 Bullen, H. L., Prof., Davenport, Io.
 Burbank, Caleb, Chatham, O.
 Burchard, J., Watertown, N. Y.
 Burchard, Wm. M., Broad Brook, Ct.
 Burdett, M., Philadelphia, Pa.
 Burgess, E., D.D., Dedham, Ms.
 Burgess, O., Bucyrus, O.
 Burgess, W., Southwold, C. W.
 Burnham, Amos W., Rindge, N. H.
 Burnham, E. O., Columbus, Io.
 Burnham, C., Meredith Vill., N. H.
 Buraham, Jonas, Farmington, Me.
 Burr, Enoch F., Hamburg, Ct.
 Burr, W., Ravenna, O.
 Burr, Zalmon B., Westport, Ct.
 Burt, Daniel C., North Fairhaven, Ms.
 Burt, David, Rutland, Ms.
 Burt, E., Gilead, Me.
 Burt, Jairus, Canton Center, Ct.
 Burton, Nathan, Mill Plain, Ct.
 Burton, Nathan, Ridgeburg, Ct.
 Burton, N. J., Fair Haven, Ct.
 Bush, J. W., Chicago, Ill.
 Bushnell, A. W., Newton, Mich.
 Bushnell, George, Worcester, Ms.
 Bushnell, Horace, D.D., Hartford, Ct.
 Bushnell, William, Newton, Ms.
 Butler, Daniel, Groton, Ms.
 Butler, Franklin, Windsor, Vt.
 Butler, Jeremiah, Riga, N. Y.
 Butler, J. D., Cincinnati, O.
 Butterfield, H. Q., Milltown, Me.
 Buxton, Edward, Boscawen West, N. H.
 Byington, Swift, West Brookfield, Ms.
 Byrd, J. H., Lee, O.
 Byrne, J. T., Whitby, C. W.
 Cadwell, C. C., Richmond, Wis.
 Cady, Calvin B., Alburgh, Vt.
 Cady, C. S., Chicago, Ill.
 Cady, Daniel R., West Cambridge, Ms.
 Caldwell, James, Beardstown, Ill.
 Caldwell, W. E., Jamesville, N. Y.
 Calhoun, George A., D.D., Coventry, Ct.
 Camp, Albert B., Bristol, Ct.
 Camp, Amzi, New York.
 Camp, Charles W., Sheboygan, Wis.
 Campbell, Alexr. B., Mardon, Ill.
 Campbell, C. B., East Groton, N. Y.
 Campbell, J., Spencer, N. Y.
 Campbell, J., Indian Lands, C. W.
 Campbell, Randolph, Newburyport, Ms.
 Campbell, S. M., Paris Hill, N. Y.
 Campfield, Robert L., New York.
 Canfield, Philo, Greenfield, Ct.
 Canfield, Thos. H., Bowen's Prairie, Io.
 Carey, M., Elkada, Io.

- Carlton, Hiram, West Barnstable, Ms.
 Carlton, I., Oxford, Me.
 Carpenter, Eber, Southbridge, Ms.
 Carpenter, E. G., Newcastle, Me.
 Carpenter, E. Irwin, Littleton, N. H.
 Carpenter, Hugh S., Portland, Me.
 Carrier, S. S., Linklaen, N. Y.
 Carruthers, J. J., D.D., Portland, Me.
 Carruthers, James, Portland, Me.
 Carter, William, Pittsfield, Ill.
 Carver, Robert, Raynham, Ms.
 Case, Henry, McConnelssville, O.
 Case, L., Coventry, Vt.
 Case, Rufus, West Lebanon, N. H.
 Case, Z., Coventry, Vt.
 Catlin, W. E., Grass Lake, Mich.
 Center, Wm., Pittsfield, Ill.
 Chamberlain, C., Ashford, Ct.
 Chamberlain, E. B., Lancaster, N. H.
 Chamberlain, U. T., Conneaut, Pa.
 Chandler, Azariah, D.D., Greenfield, Ms.
 Chandler, Joseph, Brattleboro West, Vt.
 Chaney, L. W., Rensselaer Falls, N. Y.
 Chapin, H. M., Ceresco, Wis.
 Chapin, N. C., Watertown, Wis.
 Chapman, Calvin, Lakeville, Ms.
 Chapman, E. C., East Sugar Grove, Pa.
 Chapman, D., Lyndon, Ill.
 Chapman, E., Lebanon, Me.
 Chapman, Ed. D., Farmington, N. J.
 Chapman, Fred. W., Ellington, Ct.
 Chapman, Jacob, Marshall, Ind.
 Chapman, Nathaniel, Pittston, Me.
 Chase, Benjamin C., Camden, Me.
 Chase, Ebenezer, Eastham, Ms.
 Cheever, George B., D.D., New York.
 Cheever, Henry T., Jewett City, Ct.
 Cheeseborough, A. S., Stonington, Ct.
 Chickering, J. W., D.D., Portland, Me.
 Child, Willard, D.D., Castleton, Vt.
 Childs, A. C., Amesbury Mills, Ms.
 Childs, Rufus, Berlin, Vt.
 Chipman, R. M., Guilford, Ct.
 Christopher, W. B., Lacon, Ill.
 Church, L., Big Grove, Ill.
 Churchill, C. H., Hillsdale, Mich.
 Churchill, John, Woodbury, Ct.
 Chute, Ariel P., Lynnfield, Ms.
 Claggett, E. B., Lyndeboro, N. H.
 Claggett, William, West Hartford, Vt.
 Clapp, C. W., Cheshire, Ct.
 Clapp, Erastus, East Hampton, Ms.
 Clapp, Luther, Wauwatosa, Wis.
 Clapp, A. H., Providence, R. I.
 Clapp, S. G., Sturbridge, Ms.
 Clark, Anson, Hartford, Wis.
 Clark, Asa F., Peru, Vt.
 Clark, B. F., Amherst, Ms.
 Clark, Benj. F., North Chelmsford, Ms.
 Clark, Benj. F., Winchendon, Ms.
 Clark, Clinton, Ridgefield, Ct.
 Clark, Dorus, Boston, Ms.
 Clark, Elias, Egremont, Ms.
 Clark, Eli B., Chicopee, Ms.
 Clark, Eber L., Washington, Ms.
 Clark, Edward, Ashfield, Ms.
 Clark, E. W., Auburndale, Ms.
 Clark, George, Oberlin, O.
 Clark, Jacob S., Morgan, Vt.
 Clark, James A., Southwick, Ms.
 Clark, Jonas B., Swampscott, Ms.
 Clark, J. B., Clarendon, Vt.
 Clark, Joseph S., D.D., Boston, Ms.
 Clark, Lewis F., Whitinsville, Ms.
 Clark, Nelson, Quincy, Ms.
 Clark, N. C., Dundee, Ill.
 Clark, Philetus, Townshend West, Vt.
 Clark, Perkins K., Deerfield, Ms.
 Clark, Rufus W., East Boston, Ms.
 Clark, Sereno D., Sunderland, Ms.
 Clark, Solomon, Canton, Ms.
 Clark, T. J., Cummington, Ms.
 Clark, William, Amherst, N. H.
 Clark, Wm. B., N. Cornwall, Ct.
 Clarke, T. S., Franklin, N. Y.
 Clarke, E. W., North Evans, N. Y.
 Clarke, Walter, D.D., Hartford, Ct.
 Clarke, William, Simcoe, C. W.
 Clarke, W. F., London, C. W.
 Clarke, W. S., Lima, Mich.
 Clary, D., Beloit, Wis.
 Clary, T. F., Ashland, Ms.
 Cleaveland, Edw., Barton, Vt.
 Cleaveland, E. L., D.D., New Haven, Ct.
 Cleaveland, G. B., Arkport, N. Y.
 Cleaveland, J. P., D.D., Lowell, Ms.
 Clement, J., D.D., Woodstock, Vt.
 Cleveland, Jas. B., S. Egremont, Ms.
 Clift, William, Stonington, Ct.
 Climie, John, Bowmanville, C. W.
 Clinton, O. P., Menaska, Wis.
 Cloyes, D., S. Reading, Ms.
 Cobb, Alvan, Taunton, Ms.
 Cobb, Asabel, Sandwich, Ms.
 Cobb, H. W., Brimfield, Ill.
 Cobb, Leander, Marion, Ms.
 Cobb, Nathaniel, Kingston, Ms.
 Coburn, M. M., S. Dedham, Ms.
 Cochran, Jonathan, Greenville, Min.
 Cochran, Robert, Austinburg, O.
 Cochran, S., Nankin, Mich.
 Cochran, S. E., Northville, Mich.
 Coe, Noah, New Preston Hill, Ct.
 Coe, Samuel G., Danbury, Ct.
 Coe, Freeman, Kirtland, O.
 Coggin, William S., Boxford, Ms.
 Cogswell, E. C., New Boston, N. H.
 Cogswell, Nathaniel, Yarmouth, Ms.
 Colburn, Moses M., South Dedham, Ms.
 Cole, Albert, Cornish, Me.
 Cole, Samuel, West Tisbury, Ms.
 Cole, S. G., Center, Wis.

- Cole, T. G., Magnolia, Wis.
 Coleman, E., Westfield, N. Y.
 Coleman, E. B., Peoria, Ill.
 Coleman, W. L., Staceyville, Io.
 Collie, Joseph, Delavan, Wis.
 Collins, Aug. B., Stamford, Ct.
 Collins, William H., La Salle, Ill.
 Colton, Aaron M., East Hampton, Ms.
 Colton, Erastus, West Haven, Ct.
 Colton, Henry M., Avon, Ct.
 Colton, T. G., Monson, Ms.
 Coltrine, N. P., Round Prairie, Ill.
 Comings, E. J., Gustavus, O.
 Comstock, D. C., Stamford, Ct.
 Conant, J. H., Monmouth, Me.
 Conant, Liba, Groton, N. H.
 Condit, U. W., Lynnfield Center, Ms.
 Condon, Thos., Grand Prairie, Oregon.
 Cone, Augustus, Brighton, O.
 Cone, C. H., Indian Orchard, Ms.
 Cone, R. G., Sherman, Ct.
 Conklin, L., Freeport, Me.
 Conklin, R. H., Providence, R. I.
 Connit, Geo. W., Deep River, Ct.
 Converse, J. K., Winooski, Vt.
 Cook, Chauncey, Ottawa, Ill.
 Cook, E. P., Oswego, N. Y.
 Cook, E. W., Haydensville, Ms.
 Cook, J. T., Indianolo, Io.
 Cook, J. B., Wells, Me.
 Cook, N. B., Mystic, Ct.
 Cook, Parsons, D.D., Lynn, Ms.
 Cook, Russel S., New York.
 Cook, Stephen, Oberlin, O.
 Cook, Theodore, Menasha, Wis.
 Cooley, Henry, West Springfield, Ms.
 Cooley, O. W., Newport, Wis.
 Cooley, T. M., D.D., Granville, Ms.
 Cooper, J. C., Salem, Io.
 Copp, Joseph A., Chelsea, Ms.
 Cordell, J. S., Pine Grove, N. Y.
 Cordley, C. M., Randolph, Ms.
 Corey, J. E., Freetown, Ms.
 Cornell, W. M., Boston, Ms.
 Corning, W. H., Owego, N. Y.
 Corser, Enoch, Boscawen, N. H.
 Cotrell, G. W., Newbury, Wis.
 Couch, Paul, North Bridgewater, Ms.
 Cowles, C. D., Buffalo, N. Y.
 Cowles, Henry, Laporte, O.
 Cowles, J. P., Ipswich, Ms.
 Cowles, Orson, North Haven, Ct.
 Craig, Wheelock, New Bedford, Ms.
 Craig, H. K., Bucksport, Me.
 Crane, Ethan B., Saybrook, Ct.
 Crane, Isaac C., Dundee, Mich.
 Crane, James B., Middletown, Ct.
 Crane, Jonathan, New York.
 Cressey, G. W., Buxton Centre, Me.
 Crosby, Josiah D., Ashburnham, Ms.
 Cross, G., De Peyster, N. Y.
 Cross, J. M., Fisherville, N. H.
 Cross, Joseph W., West Boylston, Ms.
 Crossett, Robert, Pembroke, N. H.
 Cummings, Henry, Newport, N. H.
 Cummings, J., Hillsboro Bridge, N. H.
 Cummings, Preston, Leicester, Ms.
 Cundall, Isaac N., Rosendale, Wis.
 Cunningham, John, Penn Yan, N. Y.
 Curtice, Corban, Northfield, N. H.
 Curtis, C. D., Coolville, O.
 Curtis, J., Charlestown, Ms.
 Curtis, Jonathan, Woodstock, Ct.
 Curtis, Joseph W., Hadley, Ms.
 Curtis, Lucius, Colchester, Ct.
 Curtis, O. F., Emerald Grove, Wis.
 Curtiss, Dan'l C., Fort Atkinson, Wis.
 Curtiss, S. J., Union, Ct.
 Curtiss, W. B., Huntington, Ct.
 Cushing, Christ'r, North Brookfield, Ms.
 Cushing, James R., East Taunton, Ms.
 Cushing, D., Bristol, Me.
 Cushman, D., Warren, Me.
 Cushman, Job, Truro, Ms.
 Cushman, M. K., Norfolk, N. Y.
 Cushman, R. S., Orwell, Vt.
 Cutler, B. B., Lawrenceville, N. Y.
 Cutler, E., St. Albans, Vt.
 Cutter, A. H., Hanover Center, N. H.
 Cutter, E. F., Portland, Me.
 Daggett, O. E., D.D., Canandaigua, N.Y.
 Dana, Gideon, Strongsville, O.
 Dana, J. Jay, Adams, Ms.
 Darling, George, Wiscasset, Me.
 Darling, S. D., Oakfield, Wis.
 Darling, Timothy, Ossian, N. Y.
 Darling, —, Fowlerville, N. Y.
 Dashiell, Alfred H., Stockbridge, Ms.
 Davenport, Wm., Strong, Me.
 Davidson, D. B., Monona, Io.
 Davidson, J., Le Raysville, Penn.
 Davies, David, Parishville, O.
 Davies, James, Cambria, O.
 Davies, John, Pike Grove, Wis.
 Davies, John A., Oakhill, O.
 Davies, T. F., Westport, Ct.
 Davis, Emerson, D.D., Westfield, Ms.
 Davis, Franklin, Alton, N. H.
 Davis, J., Fairlee, Vt.
 Davis, J. S., Piermont, N. H.
 Davis, J. Gardner, Amherst, N. H.
 Davis, Timothy, Kingston, Ms.
 Davis, T. W., Tyn-rhos, O.
 Davis, W. P., Rochester, Wis.
 Day, Hiram, Stafford Springs, Ct.
 Day, Jeremiah, D.D., New Haven, Ct.
 Day, P. B., Hollis, N. H.
 Day, Samuel, Bellows Falls, Vt.
 Day, Warren, Wauwatosa, Wis.
 Dean, Artemas, Newbury, Vt.
 Deering, Kendall, Gilead, Me.
 Delamater, T. H., Brighton, O.

- Delano, Samuel, Strafford, Vt.
 Delavan, G. E., Maquoketa, Io.
 Demond, Elijah, Mendon, Wis.
 Dempsey, William, Chester, O.
 Denham, George, Barre, Ms.
 Denison, A. C., Leicester, Ms.
 Denison, W. C., Kalamazoo, Mich.
 Dennis, Rodney G., Gratton, Ms.
 Denny, H., New Durham, C. W.
 De Voe, Isaac, Canaan, Ct.
 Dewey, Chester, D.D., Rochester, N. Y.
 Dewey, Wm., Churchville, N. Y.
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 Dickinson, Erastus, Sudbury, Ms.
 Dickinson, E. F., Chicago, Ill.
 Dickinson, James T., Durham, Ct.
 Dickinson, Joel L., Plainville, Ct.
 Dickinson, N. S., Chatham, Ms.
 Dickinson, Obed, Salem, Oregon.
 Dickinson, W. C., Middleboro, Ms.
 Dickinson, W. T., Eastport, Me.
 Dill, James H., Spencerport, N. Y.
 Dilley, A. B., Bangor, N. Y.
 Dilly, S., Avon, Ind.
 Dimmick, L. F., D.D., Newburyport, Ms.
 Dinsmore, John, North Hampton, N.H.
 Dixon, A. M., Blake's Prairie, Wis.
 Dixon, Hiram H., Fox Lake, Wis.
 Dixon, J. T., Metamora, Ill.
 Dixon, Wm. E., Ellington, Ct.
 Dodd, John, North Bridgton, Me.
 Dodd, S. G., Spencer, Ms.
 Dodge, Benjamin, Benton, Me.
 Dodge, J., Harvard, Ms.
 Dodge, Joshua, Moultonborough, N. H.
 Dodge, W. B., Millburn, Ill.
 Doe, Franklin B., Lancaster, Ms.
 Doe, P. Walter, West Stockbridge, Ms.
 Dolt, James, Milton, N. H.
 Dole, George T., Lanesboro, Ms.
 Donaldson, C. B., Spoon River, Ill.
 Doolittle, E. J., Chester, Ct.
 Dorman, E. H., Swanton, Vt.
 Dougherty, James, Johnson, Vt.
 Douglass, Eben., Oldtown, Me.
 Douglass, J. A., Waterford, Me.
 Dow, E., Monument, Ms.
 Dow, J. M. H., Washington, R. I.
 Downs, Azel, Mount Hope, N. Y.
 Downs, C. A., Lebanon, N. H.
 Downs, H. S., Norridgewock, Me.
 Dowse, Edmund, Sherburne, Ms.
 Drake, A. J., Ontario, Ill.
 Drake, C. B., Royalton, Vt.
 Drake, S. S., Woolwich, Me.
 Dreser, Amos, Orwell, O.
 Drummond, James, Lewiston Falls, Me.
 Drummond, J. P., Newton, Ms.
 Dudley, J. L., Middletown, Ct.
 Dudley, John, Danville, Vt.
 Dudley, Martin, Easton, Ct.
 Duncan, A. G., Boston, Ms.
 Duncan, T. W., Chilmark, Ms.
 Duncanson, A., Sandusky City, O.
 Dunkerly, D., Durham, C. E.
 Dunn, R. C., Toulon, Ill.
 Dunning, Andrew, Thompson, Ct.
 Dunning, H. N., Gloversville, N. Y.
 Durant, Henry, Oakland, Cal.
 Duren, Charles, Sheldon, Vt.
 Durfee, Calvin, Williamstown, Ms.
 Durfee, S. B., Pomfret, Vt.
 Durrant, J., Stonfville, C. W.
 Dutton, S. W. S., New Haven, Ct.
 Dutton, Thos., Guilford, Ct.
 Dwight, E. S., Amherst, Ms.
 Dwight, John, North Wrentham, Ms.
 Dwight, W. T., D.D., Portland, Me.
 Dwinell, J. E., Salem, Ms.
 Dyer, David, Albany, N. Y.
 Dyer, E. Porter, Hingham, Ms.
 Dyer, Francis, Middlefield, Ct.
 Eastman, David, Leverett, Ms.
 Eastman, John, Fayetteville, Vt.
 Eastman, Lucius R., Berkley, Ms.
 Eastman, M. L., Lisbon, N. Y.
 Eaton, D. L., Howell, Mich.
 Eaton, J. M. R., Henniker, N. H.
 Eaton, Joshua, Isle au Haut, Me.
 Eaton, S. W., Bee Town, Wis.
 Ebbs, Edward, Hamilton, C. W.
 Eddy, Chauncey, Lanesboro, Ms.
 Eddy, Hiram, Canaan, Ct.
 Eddy, Z., Birmingham, Ct.
 Edgell, J. Q. A., Andover, Ms.
 Edson, S. W., Granville, Ms.
 Edwards, H. L., Abington, Ms.
 Edwards, J. E., Lancaster, Ms.
 Edwards, Jonathan, Rochester, N. Y.
 Edwards, Joseph, Ripley, O.
 Edwards, Tryon, D.D., New London, Ct.
 Edwards, Thomas, Cincinnati, O.
 Eggleston, N. H., Madison, Wis.
 Egleston, R. S., Madison, O.
 Eldridge, A., New Bedford, Ms.
 Eldridge, E. D., Salisbury, N. H.
 Eldridge, Joseph, Norfolk, Ct.
 Ellingwood, J. W., D.D., Bath, Me.
 Elliot, Henry B., Stamford, Ct.
 Elliot, J., Auburn, Me.
 Elliot, Samuel H., Westville, Ct.
 Elmer, Hiram, Chelsea, Mich.
 Elwood, D. M., Norwalk, Ct.
 Ely, Alfred, D.D., Monson, Ms.
 Emerson, Alfred, S. Berwick, Me.
 Emerson, Brown, D.D., Salem, Ms.
 Emerson, Brown, Montague, Ms.
 Emerson, C. H., Springfield, Me.
 Emerson, E. B., Heath, Ms.
 Emerson, Joseph, Rockford, Ill.
 Emerson, M., Sweden, Me.
 Emerson, Noah, Hollis, N. Y.

- Emerson, O., Dewitt, Io.
 Emerson, R., D.D., Andover, Ms.
 Emerson, Rufus W., Monson, Me.
 Emerson, Samuel, Genesee, Wis.
 Emery, Joseph S., Palmyra, Wis.
 Emery, Joshua, North Weymouth, Ms.
 Emery, Samuel H., Quincy, Ill.
 Entler, George R., Hartford, N. Y.
 Esler, W. P., Eagle, Mich.
 Estabrook, J., Ypsilanti, Mich.
 Esty, Isaac, Amherst, Ms.
 Eustis, Wm. T., Jr., New Haven, Ct.
 Evans, Evan J., Montello, Wis.
 Evans, Thomas W., Flint, Io.
 Everdell, Robert, Taycheeda, Wis.
 Everest, A. E., Peru, N. Y.
 Fairchild, E. H., Oberlin, O.
 Fairchild, J. H., S. Boston, Ms.
 Fairfield, M. W., Medina, O.
 Fargo, G. W., South Solon, Me.
 Farley, J. E., Pelham, N. H.
 Farnham, Lucian, Newark, Ill.
 Farwell, Asa, Haverhill, Ms.
 Farwell, J. E., Meredith Village, N. H.
 Fay, L. L., Lawrence, O.
 Fay, Nathaniel T., Montgomery, O.
 Fay, Prescott, Lancaster, N. H.
 Fay, Sol. P., Dayton, O.
 Felch, C. P., Houlton, Me.
 Fenn, B., Hartford, O.
 Fenn, Stephen, Torrington, Ct.
 Fenwick, K. M., Kingston, C. W.
 Ferguson, John, Whately, Ms.
 Ferrin, C. E., Hinesburg, Vt.
 Fessenden, J. P., South Bridgton, Me.
 Fessenden, S. C., Portland, Me.
 Fessenden, T. K., Ellington, Ct.
 Field, David, D.D., Stockbridge, Ms.
 Field, G. W., Boston, Ms.
 Field, Henry M., New York.
 Field, Levi A., Marlboro, Ms.
 Field, Pindar, Oriskany Falls, N. Y.
 Fifield, L. B., Manchester, N. Y.
 Fifield, Winthrop, S. New Market, N. H.
 Finney, C. G., Oberlin, O.
 Fisher, C. E., Andover, Ms.
 Fisher, G. E., North Amherst, Ms.
 Fisher, George P., New Haven, Ct.
 Fisk, Albert W., Kittery Point, Me.
 Fisk, F. A., East Mansfield, Ms.
 Fisk, Jonas, Acton, Me.
 Fiske, J. B., Dexter, Mich.
 Fiske, D. T., Newburyport, Ms.
 Fiske, J. O., Bath, Me.
 Fiske, W. C., Marlboro, Ct.
 Fitch, Chester, Binghampton, N. Y.
 Fitch, E. T., D.D., New Haven, Ct.
 Fitz, Daniel, Ipswich, Ms.
 Flagg, Horatio, Coleraine, Ms.
 Fleming, A., Brookfield North, Vt.
 Fletcher, A. H., Pontiac, Mich.
 Fletcher, James, North Danvers, Ms.
 Fobes, E., Paton, Me.
 Fobes, William A., Hooksett, N. H.
 Follett, Walter, Temple, N. H.
 Folsom, G. de F., Springfield, Ms.
 Foltz, Benjamin, Burlington, Wis.
 Foote, Horatio, Quincy, Ill.
 Foote, L., Beloit, Wis.
 Forbes, Ephraim, Hodgdon, Me.
 Forbush, J., Boothbay Harbor, Me.
 Ford, Geo. E., Falmouth, Ms.
 Foster, Aaron, East Charlemont, Ms.
 Foster, Amos, Acworth, N. H.
 Foster, A. B., Gill, Ms.
 Foster, B. F., Salisbury, N. H.
 Foster, David W., Newbury, Ms.
 Foster, E. B., Lowell, Ms.
 Foster, G. L., Ypsilanti, Mich.
 Foster, L., Atlanta, Ill.
 Foster, Roswell, Waltham, Ms.
 Foster, William C., Lawrence, Ms.
 Fowler, W. C., Amherst, Ms.
 Fox, —, Churchville, N. Y.
 Francis, D.D., Rochester, N. Y.
 Francis, J. H., New York.
 Fraser, John, Derby Center, Vt.
 Frazer, J. M., Morgan, O.
 Frear, Walter, Placerville, Cal.
 Freeman, A. N., Andover, Ct.
 Freeman, Hiram, Oshkosh, Wis.
 Freeman, Joseph, Hanover, Ms.
 French, A. D., Eddyville, Io.
 French, D. L., Hudson, N. H.
 French, Lyndon S., Franklin, Vt.
 French, O., Bentonsport, Io.
 French, J. R., Prospect, Me.
 Frost, D. D., Redding, Ct.
 Frost, Daniel C., Northfield, Ms.
 Frowein, A., Sherold's Mound, Io.
 Fry, George V., Fearing, O.
 Fuller, Edward, New York.
 Fuller, F. L., Otsego, Mich.
 Fuller, Henry, Brooklyn, N. Y.
 Fuller, Joseph, Vershire, Vt.
 Fuller, R. W., Westmoreland, N. H.
 Fuller, Z. L., Crystal Lake, Ill.
 Furber, D. L., Newton Center, Ms.
 Furbush, John, Chesterville, Me.
 Gale, Nahum, Lee, Ms.
 Gale, T. A., Randolph, Pa.
 Gale, Wakefield, Rockport, Ms.
 Gale, William P., Geneva Bluffs, Io.
 Gallup, James A., Essex, Ct.
 Galpin, Charles, Excelsior, Min.
 Gannett, Allen, Nahant, Ms.
 Gannett, George, West Cambridge, Ms.
 Gardner, R. D., Lyme, Ct.
 Garland, D., Bethel, Me.
 Garland, Joseph, Bristol, N. H.
 Garman, J. H., Scarborough, Me.
 Garrette, Edm. Y., Foxboro, Ms.

- Gates, H. N., Almorat, Io.
 Gates, C. H., Washington, Io.
 Gay, Ebenezer, Bridgewater, Ms.
 Gay, Joshua S., Stoddard, N. H.
 Gay, Wm., Bristol, Ill.
 Gaylord, M. C., Union Center, N. Y.
 Gaylord, R., Omaha, Nebraska.
 Geer, H., West Andover, O.
 Geikie, Archibald, Colebrook, Ct.
 Gemmel, G., Byron, Ill.
 George, Enos, Barnstead, N. H.
 Gerould, Moses, Canaan, N. H.
 Gibbs, John, Brooklyn, N. Y.
 Gibbs, Saml. T., Port Jefferson, N. Y.
 Gibson, Hugh, Chester, Ms.
 Giddings, S. P., Springfield, Vt.
 Giddings, Edw., Housatonic, Ms.
 Gilbert, E. R., Wallingford, Ct.
 Gilbert, Lyman, D.D., West Newton, Ms.
 Gilbert, J. B., Wendell, Ms.
 Gilbert, Wm. H., Granby, Ct.
 Gillett, T. B., Branford, Ct.
 Gilman, E. W., Cambridgeport, Ms.
 Gleed, John, Waterville, Vt.
 Goddard, C. G., Hartland, Ct.
 Goldsmith, A., Groton, Ms.
 Goodale, O. M., New Haven, Mich.
 Goodenow, S. B., Saugerties, N. Y.
 Goodhue, Daniel, Gilead, Me.
 Goodhue, G. N., Koskonong, Wis.
 Goodhue, T. F., Shoreham, Vt.
 Goodman, E., Chicago, Ill.
 Goodrich, Chauncey, New Haven, Ct.
 Goodrich, C. A., Hartford, Ct.
 Goodrich, C. A., D.D., New Haven, Ct.
 Goodrich, Lewis, Pembroke, N. H.
 Goodrich, William H., Bristol, Ct.
 Goodwill, Daniel, Brookline, N. H.
 Goodwin, Harley, South Canaan, Ct.
 Goodwin, Henry M., Rockford, Ill.
 Goodwin, T. S., Phipsburg, Me.
 Goodyear, George, Temple, N. H.
 Gore, Darius, Sycamore, Ill.
 Goss, J. C., Randolph, Vt.
 Gould, David, Harmar, O.
 Gould, Mark, Andover, Me.
 Gould, Samuel L., Albany, Me.
 Gould, Samuel M., Biddeford, Me.
 Gould, Stephen, Poland, Me.
 Gould, William, Fairhaven, Ms.
 Granger, C., Cambridge, Vt.
 Grannis, H. R., Holland, Ms.
 Grant, Joel, Lockport, Ill.
 Grattan, H., Lyons, Mich.
 Graves, Alpheus, Yangee Sett'l't, Io.
 Graves, Jos. S., Aurora, O.
 Gray, A. R., Coventry, Vt.
 Greeley, E. H., Haverhill, N. H.
 Greeley, S. S. N., Great Barrington, Ms.
 Green, Henry S., Ballard Vale, Ms.
 Green, Wm. B., Waterville, Me.
 Greene, David, Windsor, Vt.
 Greene, R. G., Adrian, Mich.
 Greenwood, John, Bethel, Ct.
 Greenwood, Charles, N. Chelsea, Ms.
 Gridley, Fred., East Lyme, Ct.
 Gridley, J., Somers, Wis.
 Griffin, N. H., Williamstown, Ms.
 Griffith, E., Pike Grove, Wis.
 Griffiths, Griffith, New York.
 Griggs, Leverett, Bristol, Ct.
 Grinnell, J. B., Grinnell, Io.
 Griswold, J. F., Washington, N. H.
 Griswold, Samuel, Andover, Ct.
 Grosvenor, D. A., Medina, O.
 Grosvenor, C. P., Stoneham, Ms.
 Grosvenor, M. G., Guilford, Vt.
 Grout, Wm., N. Ireland, Io.
 Guernsey, Jesse, Woodbridge, Ct.
 Gulliver, John P., Norwich, Ct.
 Gurney, J. H., St. Johnsbury, Vt.
 Hackett, Simeon, Temple, Me.
 Haddock, C. B., D.D., W. Lebanon, N.H.
 Hadley, J. B., Standish, Me.
 Haight, Sylvanus, South Norwalk, Ct.
 Hale, B. E., Chicago, Ill.
 Hale, Eusebius, Upper Aquebogue, N.Y.
 Hale, John G., Grass Valley, Cal.
 Hall, Edwin, Jr., N. Hartford, Ct.
 Hall, E. Edwin, Switzerland.
 Hall, George, Canton Falls, N. Y.
 Hall, Gordon, Northampton, Ms.
 Hall, James, Troy, Wis.
 Hall, Jeffries, Elliot, Me.
 Hall, Job, Orwell, Vt.
 Hall, Richard, Point Douglas, Min.
 Hall, R. V., Newport, Vt.
 Hall, Sherman, Sauk Rapids, Min.
 Hall, S. R., Brownington, Vt.
 Hall, Thomas, Bethlehem, N. H.
 Hall, Thomas A., Otis, Ms.
 Hall, William, Randolph, N. Y.
 Halliwell, Wm. H., Urbana W., N. Y.
 Hallock, E. J., Castleton, Vt.
 Hallock, Luther C., Comac, N. Y.
 Hallock, W. A., D.D., New York.
 Halsey, C. F., Richmond, Vt.
 Hamilton, Hiram, Minnesota.
 Hammond, Charles, Groton, Ms.
 Hammond, H. L., Chicago, Ill.
 Hammond, N., Scio, N. Y.
 Hammond, Wm. B., Morrisville, N. Y.
 Hand, R. C., Brooklyn, N. Y.
 Hanks, S. W., Lowell, Ms.
 Hanmer, H., Wantoma, Wis.
 Hard, J. H., Cannon, Mich.
 Harding, H. F., Machias, Me.
 Harding, J. W., Longmeadow, Ms.
 Harding, Sewall, Boston, Ms.
 Harding, W. M., South Weymouth, Ms.
 Harper, Almer, Sabula, Io.
 Harries, Thos., Miller's Place, N. Y.

- Harrington, A. L., Peru, Ill.
 Harrington, E. W., Rochester, Ms.
 Harrington, Moody, Middlefield, Ms.
 Harris, E., Ixonia, Wis.
 Harris, L. W., Skowhegan, Me.
 Harris, Rees, Minersville, O.
 Harris, Samuel, Bangor, Me.
 Harris, S., Simeoe, C. W.
 Harris, Thos., Mills Plain, N. Y.
 Harrison, Fosdick, Bethlehem, Ct.
 Harrison, George J., Milton, Ct.
 Harrison, James, New York.
 Harrison, S., Pittsfield, Ms.
 Harrison, Thos. H., Lafayette, Ill.
 Hart, Burdett, Fair Haven, Ct.
 Hart, E. T., Merrimack, N. H.
 Hart, J. A., Hebron, Wis.
 Hart, J. C., Ravenna, O.
 Harvey, W. N., Bethel, Ct.
 Haskell, Joseph, Dover, Ms.
 Hatch, Junius L., Brooklyn, N. Y.
 Hatch, Reuben, Union City, Mich.
 Hatch, Roger C., Warwick, Ms.
 Hathaway, G. W., Bloomfield, Me.
 Haven, John, Charlton, Ms.
 Haven, Joseph, Amherst, Ms.
 Havens, D. W., East Haven, Ct.
 Hawes, Joel, D.D., Hartford, Ct.
 Hawes, Josiah T., Bridgton, Me.
 Hawkins, N., Fire Place, N. Y.
 Hawks, Roswell, S. Hadley, Ms.
 Hawks, T. H., West Springfield, Ms.
 Hawley, J. A., Jackson, Mich.
 Hawley, Z. K., Payson, Ill.
 Hay, James, Stanstead, C. E.
 Hay, William, Scotland, C. W.
 Hayden, William, Cold Springs, C. W.
 Hayes, S. H., Frankfort, Me.
 Hays, Gordon, Pownal, Vt.
 Hayward, Wm. H., New Salem, Ms.
 Hazen, Reuben S., Westminster, Ct.
 Hazen, Timothy A., Dalton, Ms.
 Headley, P. C., Sandwich, Ms.
 Heaton, Isaac C., Waterloo, Wis.
 Hebard, F., Constantia, N. Y.
 Helms, S. D., West Union, Io.
 Hemenway, A., Ripton, Vt.
 Hemenway, D., Suffield, Ct.
 Hemenway, S., Como, Ill.
 Hemming, —, Washingtonville, N. Y.
 Henry, J. H., Rushford, N. Y.
 Henry, J. M., Stockton, N. Y.
 Herbert, C. D., Mount Vernon, N. H.
 Herrick, Henry, Montpelier, Vt.
 Herrick, S. L., Fairhaven, Vt.
 Herrick, Wm. T., Candia, N. H.
 Hess, C. V., Farmersburg, Io.
 Hess, R. J., Wyoming, Mich.
 Hendbourck, W., Quebec, C. E.
 Hibbard, A. G., Salem, Wis.
 Hicks, Marcus, Monticello, Min.
 Hickock, H. P., Burlington, Vt.
 Hidden, E. N., Milford, N. H.
 Higbee, E. E., Bethel, Vt.
 Higgins, C. W., Spencer, N. Y.
 Higley, H. O., Castleton, Vt.
 Hill, George E., Sheffield, Ms.
 Hill, Joseph B., Colebrook, N. H.
 Hill, J. J., Savannah, Ill.
 Hillard, Elias B., Hadlyme, Ct.
 Hinds, T. W., Santa Cruz, Cal.
 Hine, Orlo D., Lebanon, Ct.
 Hine, S., Groton, Ct.
 Hinsdale, Charles J., Blandford, Ms.
 Hitchcock, A. B., Moline, Ill.
 Hitchcock, C., D.D., Wrentham, Ms.
 Hitchcock, Edward, D.D., Amherst, Ms.
 Hitchcock, G. B., Lewis, Io.
 Hitchcock, R. D., Brunswick, Me.
 Hitchcock, S. E., Sandusky City, O.
 Hitchcock, Wm. D., Clinton, Ms.
 Hixon, Asa, Franklin, Ms.
 Hoadley, L. L., Anburn, Ms.
 Hobart, Caleb, North Yarmouth, Me.
 Hobart, James, Berlin, Vt.
 Hobart, L. Smith, Hudson, Mich.
 Hobart, M., Berlin, Vt.
 Hodges, James, Elida, Ill.
 Hodgman, Edmund R., Lynnfield, Ms.
 Hoisington, R. H., Williamstown, Ms.
 Holbrook, J. C., Dubuque, Io.
 Holbrook, Willard, Rowley, Ms.
 Holley, Platt T., Sandisfield, Ms.
 Holman, David, Douglas, Ms.
 Holman, Morris, Scotland, Me.
 Holman, Sidney, West Milbury, Ms.
 Holmes, Franklin, Norton, Ms.
 Holmes, Henry B., Andover, Ms.
 Holmes, Israel C., Hartford, Wis.
 Holmes, James, Anburn, N. H.
 Holmes, M., Manitouac, Wis.
 Holmes, Otis, Northwood, N. H.
 Holmes, S., Turner, Me.
 Holmes, Wm., Babcock's Grove, Ill.
 Holmes, W. E., Georgetown, N. Y.
 Holt, Stephen B., Boston, Ms.
 Holton, J. F., Meredith Village, N. Y.
 Homes, Francis, Westfield, Ms.
 Hood, J. A., Pittsfield, N. H.
 Holyoke, Wm. E., Elgin, Ill.
 Hooker, E. W., D.D., Fairhaven, Vt.
 Hooker, Henry B., Falmouth, Ms.
 Hooker, Horace, Hartford, Ct.
 Hooker, Richard, Durham, Ct.
 Hopkins, E. S., New Portland, Me.
 Hopkins, Mark, D.D., Williamstown, Ms.
 Hopkins, M., Industry, Me.
 Hopkinson, Benjamin B., Salem, Ct.
 Hopley, S., Wellfleet, Ms.
 Hoppin, James M., Salem, Ms.
 Horton, Francis, Barrington, R. I.
 Hosford, Benj. F., Haverhill, Ms.

- Hosford, Isaac, Lowell, Ms.
 Hosmer, S. D., Eastport, Me.
 Hough, L. S., Middletown, Ct.
 Houghton, J. C., Wilbraham, Ms.
 Houghton, Wm. A., Berlin, Ms.
 Houston, Hiram, Orland, Me.
 Hovey, Geo. L., Greenfield, Ms.
 Howard, J. B., Rockport, Me.
 Howard, J. T., Holland, Vt.
 Howard, Martin S., W. Yarmouth, Ms.
 Howard, Nathan, Andover, N. H.
 Howe, E. G., Waukegan, Ill.
 Howe, Sam'l, New Haven, Ct.
 Howell, James, Sharon, Mich.
 Howland, H. O., Warner, N. H.
 Hoyt, Otto S., Hinesburg, Vt.
 Hubbard, Anson, Falmouth, Ms.
 Hubbard, A. O., Barnet, Vt.
 Hubbard, G. B., Vermillion, Ill.
 Hubbard, C. H., Bennington, Vt.
 Hubbard, T. S., Stockbridge, Vt.
 Hubbell, Stephen, N. Stonington, Ct.
 Hudson, Cyrus, Lewis, N. Y.
 Hughson, S. S., Rushville, N. Y.
 Hull, Joseph D., Somerville, Ms.
 Humphrey, H., D.D., Pittsfield, Ms.
 Humphrey, J. P., Winchester, N. H.
 Humphrey, Luther, Windham, O.
 Humphrey, Z. M., Milwaukee, Wis.
 Hunt, Daniel, Pomfret, Ct.
 Hunt, H. W., Patchogue, N. Y.
 Hunt, Nathan S., Preston, Ct.
 Hunt, Samuel, Franklin, Ms.
 Hunt, T. Dwight, San Francisco, Cal.
 Hunter, G., Clay, Io.
 Hunter, John R., New Utrecht, N. Y.
 Huntington, D., New London, Ct.
 Huntington, E. B., Stamford, Ct.
 Huntington, E. S., Danbury, Ct.
 Hurd, P. R., Romeo, Mich.
 Hurlbut, C. B., St. Albans Bay, Vt.
 Hurlbut, Joseph, New London, Ct.
 Hurlbut, E., Morton, Ill.
 Hurlbut, Joseph, Litchfield, O.
 Hutchinson, Charles, Edinburgh, Ind.
 Hyde, Azariah, Benson, Vt.
 Hyde, Chs., Staffordville, Ct.
 Hyde, Eli, Franklin, Ct.
 Hyde, J. T., Hartford, Ct.
 Hyde, H. Jasper, N. Y.
 Hyde, Lavius, Bolton, Ct.
 Hyde, Silas S., Clinton, Mich.
 Hyde, Wm. A., Greenwich, Ct.
 Hyde, Wm. L., Gardiner, Me.
 Ide, Jacob, D.D., West Medway, Ms.
 Ide, Jacob, Jr., Mansfield, Ms.
 Illsley, Horatio, Dixon, Ill.
 Ingalls, Alfred, Gouverneur, N. Y.
 Ingersoll, E. P., Bloomington, Ill.
 Isham, Austin, Roxbury, Ct.
 Ives, Alfred E., Castine, Me.
 Jackson, Samuel C., D.D., Andover, Ms.
 Jackson, Wm. C., Lincoln, Ms.
 James, Horace, Worcester, Ms.
 Jameson, James, Center, Wis.
 Jameson, Thomas, Gorham, Me.
 Jeffers, Deodat, Silver Creek, Mich.
 Jenkins, A., Fitzwilliam, N. H.
 Jenkins, J. L., Lowell, Ms.
 Jenkins, J. L., Granville, Ill.
 Jenks, G. M., Burville, N. Y.
 Jenks, W., D.D., Boston, Ms.
 Jennings, Isaac, Bennington, Vt.
 Jennings, Wm. J., Black Rock, Ct.
 Jennison, Edwin, Langdon, N. H.
 Jessup, Louis, Millbury, Ms.
 Jessup, Henry G., Stanwich, Ct.
 Jewett, Geo. B., Nashua, N. H.
 Jewett, Leonard, Hollis, N. H.
 Jewett, Luther, St. Johnsbury, Vt.
 Jewett, M. A., Terre Haute, Ind.
 Jewett, Spofford D., Westchester, Ct.
 Jewett, Wm. R., Plymouth, N. H.
 Jocelyn, S. S., New York.
 Johnson, A. H., Middletown, Ms.
 Johnson, Edwin, Jacksonville, Ill.
 Johnson, G. S., Twelve Mile Grove, Ill.
 Johnson, Joseph B., Plymouth, Ms.
 Johnson, J. R., Putnam, Ct.
 Johnson, Samuel, Lockport, N. Y.
 Johnson, L. H., Elkhorn, Wis.
 Johnson, Stephen, Jewett City, Ct.
 Johnson, T. H., Wythe, Ill.
 Johnson, Wm., Sharon, O.
 Johnston, J., Saugeen, C. W.
 Johnston, W. J., Lyndon, Ill.
 Johnstone, W. G., Gap Grove, Ill.
 Jones, Charles, Cambridgeport, Ms.
 Jones, David, Arena, Wis.
 Jones, Elijah, Minot, Me.
 Jones, Elisha C., Southington, Ct.
 Jones, Harvey, Wabausa, Kansas.
 Jones, John, East, Ill.
 Jones, John H., Pomeroy, O.
 Jones, J. P., Stockbridge, Wis.
 Jones, T. N., North Reading, Ms.
 Jones, Thomas, Galesburg, Mich.
 Jones, W. G., Hartford, Ct.
 Jones, Willard, Central Falls, R. I.
 Jones, W. L., Camptonville, Cal.
 Jones, —, Whitney's Point, N. Y.
 Jordan, Wm. V., Mechanic Falls, Me.
 Judd, J. S., Whately, Ms.
 Judd, M., Bloomingdale, Ill.
 Judkins, B., Somerville, Ms.
 Judson, D. F., Smyrna, N. F.
 Judson, Philo, Rocky Hill, Ct.
 Jupp, A. J., Vaughan, C. W.
 Kedzie, A. S., Chicago, Ill.
 Keeler, Samuel H., Calais, Me.
 Keep, John, Dana, Ms.
 Keep, John, Oberlin, O.

- Keep, J. R., Hartford, Ct.
 Keep, Marcus R., No. 11—Aroostook Co., Me.
 Keep, Theodore J., Westfield, O.
 Keith, W. A., Decorah, Io.
 Kellogg, Charles, Almont, Mich.
 Kellogg, Elijah, Boston, Ms.
 Kellogg, E. M., Nashua, N. H.
 Kellogg, E. W., Beconica, Ill.
 Kellogg, Martin, Shasta, Cal.
 Kellogg, S. H., W. Albans, Vt.
 Kemp, George S., Windham, N. H.
 Kendall, Charles, Bernardston, Ms.
 Kendall, H. A., Concord, N. H.
 Kendall, R. S., Middlebury, Vt.
 Kendall, S. C., Webster, Vt.
 Kendrick, D., Portland, Me.
 Kennedy, J. R., Sandwich, Ill.
 Kent, Cephas H., Enosburgh, Vt.
 Kent, Geo. S., Windham, Vt.
 Kent, William, Wisconsin.
 Ketcham, A., Sidney Plain, N. Y.
 Kidder, A., Friendship, N. Y.
 Kidder, C., Owego, N. Y.
 Kidder, J. S., Eaton Rapids, Mich.
 Kidder, J. W., Perry, Me.
 Kidder, Thomas, St. Johnsbury, Vt.
 Kilbourn, J., Middle Haddam, Ct.
 Kimball, Caleb, Medway, Ms.
 Kimball, David, Weathersfield, Vt.
 Kimball, D. T., Ipswich, Ms.
 Kimball, E. P., Plymouth, Ms.
 Kimball, James, Oakham, Ms.
 Kimball, James P., Keokuk, Io.
 Kimball, Moses, Weathersfield, Vt.
 Kimball, Reuben, Conway, N. H.
 King, H. D., Lyon, Io.
 King, Jonathan, Abington, Ms.
 King, S., Hamilton, C. W.
 Kingman, M., Charlemont, Ms.
 Kinsbury, A., Cazenovia, N. Y.
 Kingsbury, E., Danville, Ill.
 Kingsbury, Samuel, Tamworth, N. H.
 Kingsley, D. H., Elk Grove, Ill.
 Kingsley, Phineas, Parma, O.
 Kinney, Ezra D., Darien Depot, Ct.
 Kinney, M. P., Racine, Wis.
 Kirk, Edward N., Boston, Ms.
 Kitchell, H. D., Detroit, Mich.
 Kittridge, C. B., Monson, Ms.
 Knapin, Mason, Richland, Mich.
 Knapp, Jared O., Niagara City, N. Y.
 Knight, Caleb, Southampton, Ms.
 Knight, E., Maple Grove, Me.
 Knight, E. S., Fort Fairfield, Me.
 Knight, Joseph, E. Stafford, Ct.
 Knight, Merrick, Hebron, Ct.
 Knight, Richard, S. Hadley Falls, Ms.
 Knowles, D., Wilton, Io.
 Kribbs, L., Owens Sound, C. W.
 Kyte, Felix, Lumberland, N. Y.
 Labaree, B., D.D., Middlebury, Vt.
 Lacost, M., New Village, N. Y.
 Lacy, E. S., San Francisco, Cal.
 La Dow, S. P., Mitchell Center, Io.
 Lancashire, H., Lanark, C. W.
 Lancaster, Daniel, Middletown, N. Y.
 Lane, D., Davenport, Io.
 Landfear, R., Manchester, Ct.
 Lane, D., Iowa College, Davenport, Io.
 Langley, M. M., Peru, Ms.
 Langstroth, Lorenzo L., Coleraine, Ms.
 Langworthy, Isaac P., Chelsea, Ms.
 Lanphear, O. T., Lowell, Ms.
 Lansing, D. C., D.D., Brooklyn, N. Y.
 Lasell, Nathaniel, Exeter, N. H.
 Lathrop, Daniel W., New Haven, Ct.
 Lathrop, Leonard E., D.D., Sharon, Ct.
 Laughlin, A. D., Nora, Ill.
 Laurie, Thomas, W. Roxbury, Ms.
 Lawrence, Amos E., S. Britain, Ct.
 Lawrence, E. A., E. Windsor, Ct.
 Lawrence, John, Carlisle, Ms.
 Lawrence, R. F., Claremont, N. H.
 Lawson, Francis, Bristol, Wis.
 Leach, Giles, Wells, Me.
 Learned, R. C., Canterbury, Ct.
 Leavitt, H. F., Vergennes, Vt.
 Leavitt, Jona., D.D., Providence, R. I.
 Leavitt, Josh., D.D., New York.
 Le Bosquet, John, Greenfield, N. H.
 Le Duc, C. S., Coolville, O.
 Lee, Hiram W., Cincinnati, N. Y.
 Lee, Jonathan, Salisbury, Ct.
 Lee, Samuel, New Ipswich, N. H.
 Leeds, S. P., Cuyahoga Falls, O.
 Leet, T. A., Windsor, Ct.
 Leland, J. H. M., Amherst, Ms.
 Leonard, A. L., Danville, Io.
 Leonard, E., Milton, Ms.
 Leonard, S. C., Mount Vernon, O.
 Lewis, Benjamin, Talmadge, O.
 Lewis, D., Oshkosh, Wis.
 Lewis, G., Flint, Io.
 Lewis, John, Platteville, Wis.
 Lewis, John N., Lodi, Wis.
 Lewis, Wales, E. Haverhill, Ms.
 Lillie, Adam, D.D., Toronto, C. W.
 Lincoln, Allen, Gray, Me.
 Lincoln, I. N., Williamstown, Ms.
 Linsley, Ammi, New Haven, Ct.
 Linsley, J. H., D.D., Greenwich, Ct.
 Lippencott, T., Chandleville, Ill.
 Little, Charles, Madura, Hindoostan.
 Little, D. G., Merrimack, N. H.
 Little, E. G., Ashburnham, Ms.
 Little, G. B., Bangor, Me.
 Littlefield, O., Bradford, Io.
 Livermore, A. R., N. Mansfield, Ct.
 Livingston, C., Rochester, Ms.
 Lockwood, Clark, Riverhead, N. Y.
 Lockwood, B., Williamsburg, N. Y.

- Lockwood, L. C., New York.
 Lockwood, V. Le Roy, Granville, Ill.
 Lombard, Otis, Southfield, Ms.
 Long, Walter R., Mystic Bridge, Ct.
 Longly, M. M., Chatham, O.
 Loomis, Aretas, Hebron, N. Y.
 Loomis, Aretas G., Bethlehem, Ct.
 Loomis, E., Littleton, Ms.
 Loomis, J. A., Craftsbury, Vt.
 Loomis, T., Paris, Wis.
 Loomis, Wilber F., Shelburne Falls, Ms.
 Loper, S. A., Trumbull, Ct.
 Lord, Charles, Whately, Ms.
 Lord, C. E., Cape Elizabeth, Me.
 Lord, N., D.D., Haverover, N. H.
 Lord, S. J. M., Wilmington, Vt.
 Lord, T. E., Olivet, Mich.
 Lord, Thomas N., Auburn, Me.
 Lord, Wm. H., Montpelier, Vt.
 Loring, Amasa, N. Edgecomb, Me.
 Loring, Asa T., Norway, Me.
 Loring, H. S., Amherst, Me.
 Loring, Joseph, Pownal, Me.
 Loring, Levi, Athens, Me.
 Loss, Louis H., Hickory Creek, Ill.
 Lothrop, Charles D., Attleboro, Ms.
 Loughead, James, Morris, Ill.
 Love, Wm. De L., Berlin, Ct.
 Lowing, H. D., Monroe, O.
 Lovejoy, O., Princeton, Ill.
 Lucas, H., New Buffalo, Mich.
 Luce, Leonard, Boxboro, Ms.
 Lum, S. Y., Lawrence, Kansas.
 Lyman, A., Sheffield, Ill.
 Lyman, C. S., New Haven, Ct.
 Lyman, Ephraim, Washington, Ct.
 Lyman, George, Sutton, Ms.
 Lyman, Giles, Marlborough, N. H.
 Lyman, Horace, Dallas, Oregon.
 Lyman, S., E. Hampton, Ms.
 Lyman, T., Lansing, Io.
 Lynch, B., Portland, Me.
 Magee, G. A., Chesterfield, Mich.
 Magill, S. W., Waterbury, Ct.
 Magown, Geo. F., Davenport, Io.
 Mahau, Asa, D.D., Jackson, Mich.
 Main, Hiram, Russel, N. Y.
 Maltby, Erasmus, Taunton, Ms.
 Maltby, John, D.D., Bangor, Me.
 Mann, Asa, Exeter, N. H.
 Mann, Cyrus, N. Falmouth, Ms.
 Mann, Joel, Kingston, R. I.
 Mandell, Wm. A., Lunenburg, Ms.
 Manley, J., Granville, Wis.
 Manning, Jacob M., Boston, Ms.
 Manson, A., Marion, Io.
 Marling, F. H., Toronto, C. W.
 March, Daniel C., Woburn, Ms.
 Marsh, Abraham, Tollaund, Ct.
 Marsh, Christopher, Jamaica Plain, Ms.
 Marsh, Dwight W., Mosul, Turkey.
 Marsh, E., Canton, Ill.
 Marsh, Fredric, Winchester Center, Ct.
 Marsh, H., Neenah, Wis.
 Marsh, John, D.D., New York.
 Marsh, John T., Le Clair, Io.
 Marsh, Joseph, Fairlee, Vt.
 Marsh, Levi G., Thomaston, Me.
 Marsh, Samuel, Underhill, Vt.
 Marshall, Lyman, Manchester, N. H.
 Martin, Solon, West Fairlee, Vt.
 Marvin, A. P., Winchendon, Ms.
 Marvin, E. P., Medford, Ms.
 Marvin, S. P., Franklin, N. Y.
 Mason, J. K., Hampden, Me.
 Mason, Stephen, Marshall, Mich.
 Mather, J., Red Rock, Io.
 Mather, W. L., Ann Arbor, Mich.
 Mathews, Caleb W., Sun Prairie, Wis.
 Mathews, Luther P., Garnaville, Io.
 Mattison, Israel, Sandwich, Ill.
 Maxwell, Samuel, Fearing, O.
 Maynard, J. L., East Douglass, Ms.
 Maynard, Ulric, Castleton, Vt.
 McCall, Solomon, Saybrook, Ct.
 McCallum, D., Warwick, C. W.
 McChesney, James, Schaumburgh, Ill.
 McCollum, J. T., Bradford, Ms.
 McCay, —, Noblesville, Ind.
 McGee, Jonathan, Greenfield, N. H.
 McEwen, Abel, D.D., New London, Ct.
 McEwen, R., Enfield, Ms.
 McHose, James, Durango, Io.
 McKeen, Silas, Bradford, Vt.
 McKillican, J., Martintown, C. W.
 McKinnon, N., Nottawasaga, C. W.
 McKinstry, J. A., Torrington, Ct.
 McLean, Allen, Simsbury, Ct.
 McLean, C. B., Collinsville, Ct.
 McLean, John, Chingacousy, C. W.
 McLeod, N., Abbottsford, C. E.
 McLoud, Anson, Topsfield, Ms.
 McMurray, —, Brighton, Io.
 Meacham, James, Middlebury, Vt.
 Mead, E., Davenport, Io.
 Mead, Darius, New Haven, Ct.
 Mead, Mark, Greenwich, Ct.
 Means, James, Groton, Ms.
 Means, James H., Dorchester, Ms.
 Means, John O., East Medway, Ms.
 Mears, Rollin, Griggsville, Ill.
 Mellish, John H., Kingston, N. H.
 Merriam, J., Randolph, O.
 Merrick, J. L., South Amherst, Ms.
 Merrill, Enos, Mechanic Falls, Me.
 Merrill, H. A., Windham, Me.
 Merrill, Horatio, Portland, Me.
 Merrill, James H., Andover, Vt.
 Merrill, J. H., Tamworth, N. H.
 Merrill, Josiah, White River, Vt.
 Merrill, Josiah G., Rumford Point, Me.

- Merrill, S. H., Portland, Me.
 Merrill, Stephen, N. Wolfborough, N. H.
 Merrill, T. A., Bristol Mills, Me.
 Merrill, W. A., Deer Isle, Me.
 Merritt, W. C., Montebell, Ill.
 Mershon, James R., Marion City, Io.
 Merwin, S. J. M., Southport, Ct.
 Messonger, B. Y., Braceville, O.
 Miles, James B., Charlestown, Ms.
 Miles, Milo N., Metamora, Ill.
 Miller, Alpha, Lyme, Ct.
 Miller, D. R., Lisbon, Ill.
 Miller, Dexter, Wardsboro, Vt.
 Miller, J. G., Harwinton, Ct.
 Miller, John R., Suffield, Ct.
 Miller, R. A., Worcester, Ms.
 Miller, Simeon, Holyoke, Ms.
 Miller, Wm., Sterling, Ms.
 Millikan, Wm. F., Ruggles, O.
 Mills, Charles L., N. Bridgewater, Ms.
 Mills, Henry, Granby, Ms.
 Mills, Louis, Boston, Mich.
 Miner, Edward G., Geneva, Wis.
 Miner, Nathaniel, Millington, Ct.
 Miner, S. C., Wyocena, Wis.
 Mitchell, A. R., Glasgow, Io.
 Mitchell, T. G., Anson, Me.
 Mitchell, Walter, Boonville, Ind.
 Miter, J. J., Beaver Dam, Wis.
 Monroe, B. F., Cooper, Mich.
 Monroe, Nathan, Bradford, Ms.
 Moody, Eli, Erving, Ms.
 Moody, Howard, Canterbury, N. H.
 Montague, E. J., Summit, Wis.
 Montague, M., Milton, Wis.
 Montague, P., Pierpont, N. Y.
 Moore, George, Andover, Ms.
 Moore, H., D.D., Milford, N. H.
 Moore, H. D., Portland, Me.
 Moore, James D., Clinton, Ct.
 Moore, Wm. H., Westbrook, Ct.
 Mordough, J. H., Hamilton, Ms.
 Morehouse, C. M., Cooksville, Wis.
 Morgan, C., East Troy, Wis.
 Morgan, H. H., Franklin, N. Y.
 Morgan, John, Oberlin, O.
 Morgan, L. S., Gowanda, N. Y.
 Morgan, Stillman, Bristol, Vt.
 Morgridge, C., Harwichport, Ms.
 Morong, Thomas, Iowa City, Io.
 Morley, S. B., Attleboro, Ms.
 Morris, E., Paton, Wis.
 Morris, Myron N., West Hartford, Ct.
 Morris, Richard, Delafield, Wis.
 Morse, A., Henry, Ill.
 Morse, D. S., Collins, N. Y.
 Morse, C. Henry, Ontario, Ind.
 Morse, Jason, Brimfield, Ms.
 Morse, Josiah, Northumberland, N. H.
 Morton, Alpha, Assabet, Ms.
 Morton, Josephus, Wheatland, Mich.
 Munger, T. T., Dorchester, Ms.
 Munroe, Charles W., Boston, Ms.
 Munroe, Nathan, Bradford, Ms.
 Munsell, J. R., North Belfast, Me.
 Munson, F., East Windsor, Ct.
 Murdock, Alex. V., Preston, Ct.
 Murdock, David, New Milford, Ct.
 Murphy, E. D., Springfield, Ms.
 Murray, James O., Danvers, Ms.
 Mussey, C. F., McConnellsville, O.
 Myrick, O., Provincetown, Ms.
 Nall, J., Dearborn, Mich.
 Nash, John A., Amherst, Ms.
 Nason, Elias, Natick, Ms.
 Neal, Jabez, Hamilton Co., Ind.
 Neally, J. W., Ipswich, Ms.
 Nelson, John, D.D., Leicester, Ms.
 Nevin, Edwin H., D.D., Chelsea, Ms.
 Newcomb, Harvey, Brooklyn, N. Y.
 Newell, Wellington, Frankfort, Me.
 Newell, Gad, Nelson, N. H.
 Newhall, Ebenezer, Litchfield, N. H.
 Newton, Ezra, Dighton, Ms.
 Newton, B. B., St. Albans, Vt.
 Newton, John, Middle Haddam, Ct.
 Newton, J. W., Washington, D. C.
 Nichols, Ammi, Braintree, Vt.
 Nichols, Charles, Gilead, Ct.
 Nichols, D. B., Chicago, Ill.
 Nichols, H. M., Stillwater, Min.
 Nichols, John C., Lebanon, Ct.
 Nichols, W. A., Chicago, Ill.
 Niles, William A., Watertown, Wis.
 Noble, E. A., Hawksbury, C. W.
 Noble, Edward W., Truro, Ms.
 North, J. W., Como, Ill.
 North, S., D.D., Ham. Col., Clinton, N. Y.
 Northrop, B. F., Griswold, Ct.
 Northrop, B. G., Saxonville, Ms.
 Northrup, G. S., Stryker ville, N. Y.
 Northrup, L. H., Warren, Ms.
 Norton, C. H., North Becket, Ms.
 Norton, H. N., Lodi Station, Ill.
 Norton, J. F., Athol, Ms.
 Norton, T. S., Sullivan, N. H.
 Norwood, Francis, Hartland, Ct.
 Nott, Samuel, Wareham, Ms.
 Noyes, D. J., D.D., Hanover, N. H.
 Noyes, Daniel T., Prairie du Sac, Wis.
 Noyes, G. W., New Haven, Ct.
 Noyes, James, Haddam, Ct.
 Ober, Benjamin, Saxton's River, Vt.
 Ogden, D. L., New Haven, Ct.
 Olmstead, F. W., Bridport, Vt.
 Oliphant, David, Andover, Ms.
 Ordway, Jairus, Gilmanton, N. H.
 Ordway, S., Beverly, Ms.
 Orent, John, Hartford, Ct.
 Orr, John, Alfred, Me.
 Orvis, W. B., Charlestown, O.
 Osborn, R., Sandy Creek, N. Y.

- Osborne, W. H., Keeler, Mich.
 Osgood, D. C., N. Elba, N. Y.
 Osgood, S., D.D., Springfield, Ms.
 Osunkhirhine, P. P., St. Francis, C. E.
 Otis, Israel T., Rye, N. H.
 Otis, O. F., Chepatchet, R. I.
 Overheiser, G. C., West Bloomfield, N.Y.
 Overton, C. C., Pleasant Hill, Wis.
 Oviatt, G. A. Somers, Ct.
 Owens, Evan, Dodgeville, Wis.
 Packard, Abel K., Yarmouth, Ms.
 Packard, Alpheus S., Brunswick, Me.
 Packard, C., N. Brookfield, Ms.
 Packard, David T., Campello, Ms.
 Packard, Theophilus, Mt. Pleasant, Io.
 Page, Alva C., Stafford, Ct.
 Page, Benj. S. J., Durham Center, Ct.
 Page, Caleb F., East Granville, Ms.
 Page, Jesse, Atkinson, N. H.
 Page, Robert, Farmington, O.
 Page, William, Salem, N. H.
 Page, W. W., Kent, Ct.
 Paine, Albert, No. Adams, Ms.
 Paine, John C., Gardner, Ms.
 Paine, J. H., Prospect, Ct.
 Paine, R., Honeoye, N. Y.
 Paine, —, Lenox, O.
 Paine, Sewall, Montgomery, Vt.
 Paine, W. P., Holden, Ms.
 Palmer, E. S., Dedham, Me.
 Palmer, G. W., Peninsula, O.
 Palmer, J. M., New Market, N. H.
 Palmer, Ray, D.D., Albany, N. Y.
 Park, Calvin E., West Boxford, Ms.
 Park, Edwards A., D.D., Andover, Ms.
 Park, Harrison G., Bernardston, Ms.
 Parker, A. J., Danville, C. E.
 Parker, C. C., Waterbury, Vt.
 Parker, Clement, Sandford, S. Me.
 Parker, H. E., Concord, N. H.
 Parker, H. W., New Bedford, Ms.
 Parker, L., Cooper Creek, Io.
 Parker, L. H., Galesburg, Ill.
 Parker, L. S., Haverhill, Ms.
 Parker, O., Flint, Mich.
 Parker, Roswell, Adams, Ms.
 Parker, Wooster, Dover, Me.
 Parkinson, R., Falmouth, Me.
 Parlin, J. B., Colesburg, Io.
 Parmelee, D. L., South Farms, Ct.
 Parmelee, Edway, Hillsdale, Mich.
 Parmelee, H. M., Oak Grove, Wis.
 Parmelee, S., Tinmouth, Vt.
 Parry, John, Racine, Wis.
 Parry, P. B., Ellsworth, Ct.
 Parsons, B. B., Madrid, N. Y.
 Parsons, B. F., Dover, N. H.
 Parsons, Benjamin M., Miss., Turkey.
 Parsons, E. G., Derry, N. H.
 Parsons, Henry M., Springfield, Ms.
 Parsons, Isaac, East Haddam, Ct.
 Parsons, John, Limington, Me.
 Parsons, John U., Hyannis, Ms.
 Parsons, Wm. L., New York.
 Partridge, George C., Greenfield, Ms.
 Partridge, S. H., Hillsborough, N. H.
 Patch, Jacob, Orland, Ind.
 Patchin, John, Lodi, Mich.
 Patrick, J. H., Amherst, Ms.
 Patten, Abel, Pittsfield, Vt.
 Patten, W. A., York, Me.
 Patten W. W., Hinsdale, N. H.
 Patton, William, D.D., New York.
 Patton, W. W., Chicago, Ill.
 Pattray, Thos., Salisbury, N. H.
 Payne, Joseph H., Pomfret, Ct.
 Peabody, Charles, Arlington, Vt.
 Peabody, John O., Fryeburg, Me.
 Peabody, J. Q., Topsham, Me.
 Peabody, Josiah, Erzerom, Persia.
 Pearl, Cyril, Baldwin, Me.
 Pearson, Ora, Peacham, Vt.
 Pearson, R. M., Byron, Ill.
 Pease, A. G., Norwich, Vt.
 Pease, Calvin, Burlington, Vt.
 Pease, Giles, Boston, Ms.
 Peck, David, Orange, Ms.
 Peck, H. E., Wellington, O.
 Peck, Whitman, Greenwich, Ct.
 Pecker, Joseph, Kingston, Ms.
 Peckham, Joseph, Kingston, Ms.
 Peeler, G., Sand Banks, N. Y.
 Peet, S. D., Geneva, N. Y.
 Peffers, Aaron E., New Fairfield, Ct.
 Pendleton, H. G., Henry, Ill.
 Penfield, Homer, Penfield, O.
 Penfield, Samuel, Wataga, Ill.
 Pennell, Lewis, W. Stockbridge Center, Ms.
 Pennington, J. W. C., Hartford, Ct.
 Perham, John, Windham, Me.
 Perham, John, Rocton, Ill.
 Perkins, Ebenezer, Ware, Ms.
 Perkins, A. E. P., Ware, Ms.
 Perkins, F. T., Williamsburg, Ms.
 Perkins, H. B. W., Bedford, Ms.
 Perkins, James W., Deering, N. H.
 Perkins, Jonas, Weymouth, Ms.
 Perrin, Lavalette, Goshen, Ct.
 Perry, Albert, Stoughton, Ms.
 Perry, David, Brookfield, Ms.
 Perry, David C., Barlow, O.
 Perry, G. B., D.D., Groveland, Ms.
 Perry, J. A., Blanchard, Me.
 Perry, John B., Swanton, Vt.
 Perry, Ralph, Agawam, Ms.
 Perry, T. C., Windsor, Ms.
 Peters, Absalom, D.D., New York.
 Pettibone, Ira, South Cornwall, Ct.
 Pettibone, P. C., Burlington, Wis.
 Pettitte, John, Bucyrus, O.
 Phelps, Austin, Andover, Ms.

- Phelps, S. W., Lee Center, Ill.
 Phelps, W. H., Monterey, Ms.
 Phillips, A., Waddington, N. Y.
 Phillips, John C., Methuen, Ms.
 Phillips, L. R., Sharon, Ms.
 Phipps, William, Paxton, Ms.
 Pickard, Daniel W., Groveland, Ms.
 Pickett, Aaron, Sandisfield, Ms.
 Pierce, A. C., Northford, Ct.
 Pierce, Charles H., Kewanee, Ill.
 Pierce, John D., Salem, Mich.
 Pierce, J. T., Geneseo, Ill.
 Pierce, J. W., Jericho, Vt.
 Pierce, Willard, North Abington, Ms.
 Pierce, William, West Newfield, Me.
 Pike, John, Rowley, Ms.
 Pine, Nathaniel, Albany, Ill.
 Pinkerton, D., Maple Grove, Wis.
 Piper, C. W., Bakersfield, Vt.
 Pitkin, C. J., Northampton, O.
 Place, Olney, Copenhagen, N. Y.
 Platt, D., S. Norwalk, Ct.
 Platt, Eben., Brooklyn, N. Y.
 Platt, M. S., Madison, N. Y.
 Platt, Wm., Utica, Mich.
 Plimpton, S. M., Wells River, Vt.
 Pollard, G. A., Dixmont, Me.
 Pomeroy, L., Huntsburg, O.
 Pomeroy, Rufus, Otis, Ms.
 Pomroy, Jeremiah, Hawby, Ms.
 Pomroy, S. L., D.D., Boston, Ms.
 Pond, A. V. H., Moravia, N. Y.
 Pond, C. B., Antwerp, N. Y.
 Pond, Enoch, D.D., Bangor, Me.
 Pond, Wm. C., Downieville, Cal.
 Poor, Daniel J., Gorham, Me.
 Porter, Chs. S., South Boston, Ms.
 Porter, C., Earl, Ill.
 Porter, Giles M., Unionville, Ct.
 Porter, James, East Stafford, Ct.
 Porter, M. M., Augusta, Mich.
 Porter, Noah, D.D., Farmington, Ct.
 Porter, Noah, Jr., New Haven, Ct.
 Porter, Wm., Port Byron, Ill.
 Post, T. M., D.D., St. Louis, Mo.
 Potter, D. F., Union, Me.
 Potter, J. D., Central Village, Ct.
 Potter, Wm., Freedom, O.
 Powell, John, Brynberian, O.
 Powell, Rees, Granville, O.
 Powers, Dennis, S. Braintree, Ms.
 Powis, H. D., Belleville, C. W.
 Pratt, A. B., Genesee, Mich.
 Pratt, Edward, New York.
 Pratt, E., Brewster, Ms.
 Pratt, F. G., South Malden, Ms.
 Pratt, Henry, Dudley, Ms.
 Pratt, Horace, Norway, Vt.
 Pratt, Miner G., Andover, Ms.
 Pratt, Parsons S., Dorset, Vt.
 Pratt, Stillman, Middleboro, Ms.
 Prentice, C. T., Easton, Ct.
 Prescott, A., Annawam, Ill.
 Price, James, Boardman, O.
 Prince, John M., Georgetown, Ms.
 Prince, N. A., New York.
 Pruden, G. P., Watertown, Ct.
 Pryse, James M., New London, O.
 Pugh, Thomas, Ironton, O.
 Pulsifer, Daniel, Engfield, N. H.
 Putnam, Austin, New Haven, Ct.
 Putnam, John M., Dunbarton, N. H.
 Putnam, J. N., Hanover, N. H.
 Putnam, I. W., D.D., Middleboro, Ms.
 Putnam, R. A., Epsom, N. H.
 Quint, Alonzo H., Jamaica Plain, Ms.
 Radcliffe, L. L., Prairie du Chein, Wis.
 Rand, Asa, Euclid, O.
 Rankin, J. Eames, Potsdam, N. Y.
 Rankin, S. G. W., Portland, Ct.
 Ranslow, G. W., Georgia, Vt.
 Ransom, C., Moriah, N. Y.
 Ranson, C. N., Poultney, Vt.
 Rattray, T., Brome, C. E.
 Rawson, C. N., Westbrook, Me.
 Ray, B. F., McIndoe's Falls, Vt.
 Ray, Charles B., New York.
 Ray, John W., Avon Springs, N. Y.
 Raymond, A. C., Orange, Ct.
 Raymond, Ari, Oro, C. W.
 Raymond, E., Barington, Ill.
 Raymond, Stetson, Bridgewater, Ms.
 Read, H. A., Marshall, Mich.
 Reed, Andrew H., Mendon, Ms.
 Reed, Frederick A., Cohasset, Ms.
 Reed, Julius A., Davenport, Io.
 Reid, Adam, Salisbury, Ct.
 Reikie, T. M., Bowmanville, C. W.
 Relyea, B. J., Fall River, R. I.
 Renshaw, C. S., Richmond, Ms.
 Reynard, J., Monticello, Wis.
 Reynolds, C. O., Morrisania, N. Y.
 Reynolds, R., Steele's Landing, Mich.
 Reynolds, Tertius, Fairfax, Vt.
 Reynolds, W. F., Kiantone, N. Y.
 Rice, C. D., Poughkeepsie, N. Y.
 Rice, Enos H., Aquebogue, L. I.
 Rice, G. G., Council Bluffs, Io.
 Rice, Thomas O., Rockville, Ct.
 Rich, A. B., Beverly, Ms.
 Richards, Austin, Nashua, N. H.
 Richards, George, Boston, Ms.
 Richards, J. De F., Chester, Vt.
 Richards, John, D.D., Dartmouth, N. H.
 Richards, S. T., Simsbury, Ct.
 Richards, W. M., Wolf River, Ill.
 Richardson, A. M., Lenox, O.
 Richardson, C. W., Northfield, Me.
 Richardson, E. H., Dover, N. H.
 Richardson, Henry, Goshen, N. H.
 Richardson, J. P., Otisfield, Me.
 Richardson, M., Terryville, Ct.

- Richardson, Nath., Gloucester, Ms.
 Richmond, T. T., Medfield, Ms.
 Riddell, Samuel H., Boston, Ms.
 Riehle, Charles, Indianapolis, Ind.
 Ripley, E., Davenport, Io.
 Ripley, Lincoln, Waterford, Me.
 Ritchie, G., Manningville, C. W.
 Roaf, John, Toronto, C. W.
 Robbins, L., Omro, Wis.
 Robbins, Royal, Kensington, Ct.
 Robbins, S. W., No. Haven, Ct.
 Robbins, Thos., D.D., Hartford, Ct.
 Roberts, B., Anasqueton, Io.
 Roberts, George W., Williamsfield, O.
 Roberts, Jacob, Medway, Ms.
 Roberts, James A., Middleboro, Ms.
 Robertson, J., Sherbrooke, C. E.
 Robie, Edward, Greenland, N. H.
 Robinson, E. W., Lisbon, Ct.
 Robinson, Henry, Guilford, Ct.
 Robinson, Isaac, D.D., Stoddard, N. H.
 Robinson, J., Markham, C. W.
 Robinson, M., Newport, Vt.
 Robinson, Robert, St. Catharines, C. W.
 Robinson, R. T., Winchester, Ms.
 Robinson, S., Morristown, Vt.
 Rockwell, Samuel, New Britain, Ct.
 Rockwood, Elisha, Swanzey, N. H.
 Rockwood, G., Pekin, N. Y.
 Rockwood, L. B., Rocky Hill, Ct.
 Rockwood, Otis, Bridgewater, Ms.
 Rockwood, Samuel L., Hanson, Ms.
 Rodman, D. S., Stonington, Ct.
 Rogers, Isaac, Farmington, Me.
 Rogers, J. A. R., Roseville, Ill.
 Rogers, Stephen, Northfield, Ct.
 Rood, Heman, Quebec.
 Rood, L., Albany, Me.
 Rood, T. H., Goshen, Ms.
 Root, Augustine, Altona, Ill.
 Root, David, Irasburg, Vt.
 Root, David, New Haven, Ct.
 Root, Edward W., Williamsburg, Ms.
 Root, H., Portland, Mich.
 Root, Marvin, Mendon, Ill.
 Ropes, William L., Wrentham, Ms.
 Rossiter, George A., Buffalo, Va.
 Rounce, J. S., Hadley, Ill.
 Rouse, L. H., Jamestown, N. Y.
 Rouse, T. H., Poquonnock, Ct.
 Rowe, A., Hartford, Mich.
 Rowe, E. T., Meriden, N. H.
 Rowell, J., Panama, N. Granada.
 Rowley, Geo. B., N. Lawrence, N. Y.
 Roy, J. E., Chicago, Ill.
 Royce, Andrew, Barre, Vt.
 Ruggles, Isaac W., Pontiac, Mich.
 Russell, Carey, Bradford, N. H.
 Russell, Daniel, Pike, N. Y.
 Russell, E., E. Randolph, Ms.
 Russell, H. A., Winstead, Ct.
 Russell, Richard, Wyoming Valley, Wis.
 Russell, William, New Ipswich, N. H.
 Russell, William P., Memphis, Mich.
 Sabin, J. G., Potterville, Pa.
 Sabin, Lewis, Templeton, Ms.
 Salmon, E. P., Plymouth, O.
 Salter, J. W., Norwich, Ct.
 Salter, W., Burlington, Io.
 Samson, A. G., Highgate, Vt.
 Samuel, Griffith, Ixonio, Wis.
 Sanders, M. D., Ceylon.
 Sanderson, A., Wellington, O.
 Sanderson, H., Wellington, Vt.
 Sands, J. D., Essex, Vt.
 Sanford, Baalis, E. Bridgewater, Ms.
 Sanford, Davis, Medway, Ms.
 Sanford, Enoch, Dighton, Ms.
 Sanford, William H., Boylston, Ms.
 Sands, John D., Keosauque, Io.
 Sands, W. D., Keosauque, Io.
 Sargent, R. M., Gilmanton, N. H.
 Savage, Amos, Hartford, Ct.
 Savage, G. S. F., St. Charles, Ill.
 Savage, William T., Franklin, N. H.
 Sawin, T. P., Brookline, N. H.
 Sawyer, Benjamin, Salisbury, Ms.
 Sawyer, Daniel, Merrimack, N. H.
 Sawyer, John, Garland, Me., (101 years old.)
 Sawyer, R. M., Winthrop, Me.
 Sawyer, L. A., Westmoreland, N. Y.
 Scales, Jacob, Plainfield, N. H.
 Scales, William, Lyndon, Vt.
 Schlosser, George, Ottawa, Ill.
 Scofield, W. C., Milford, Ct.
 Scotford, J., Bedford, Mich.
 Scott, Charles, Marlboro, Vt.
 Scott Nelson, Hartland, Ct.
 Scranton, Erastus, Burlington, Ct.
 Seabury, Edwin, E. Westminster, Vt.
 Seagrave, J. C., Rochester, N. H.
 Seales, Jacob, Plainfield, N. H.
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 Searle, Moses, Hanover, N. H.
 Searle, R. T., New Marlboro, Ms.
 Seaton, C. M., Charlotte, Vt.
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 Seelye, Samuel T., Wolcottville, Ct.
 Seldon, Calvin, Jersey City, N. J.
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 Sessions, Samuel, Olivet, Mich.
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 Sewall, B., Lynn, Ms.
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 Sewall, Samuel, Burlington, Ms.
 Sewall, William S., Brownville, Me.

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 Seymour, Henry, Hawley, Ms.
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 Sharpe, F. T., Independence, O.
 Shattuck, C. S., Union Village, N. Y.
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 Shaw, Luther, Romeo, Mich.
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 Shedd, W. G. T., Andover, Ms.
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 Sheldon, L., D.D., Easton, Ms.
 Sheldon, L. H., Westboro, Ms.
 Sheldon, Noah, Stockbridge, Ms.
 Sheldon, N. W., Bremen, Me.
 Sheldon, Steward, Wells River, N. Y.
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 Shepard, J. W., Nashua, N. H.
 Shepard, Lewis M., Monroe, Ct.
 Shepard, Thomas, Bristol, R. I.
 Shepley, David, Winslow, Me.
 Sherman, C. S., Naugatuck, Ct.
 Sherrell, E. J., Eaton, C. E.
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 Sky, Thomas, Colpoys' Bay, C. W.
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 Smith, N., Woodville, N. Y.
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 Smith, W. A., Orford E., N. H.
 Smith, W. J., Buena Vista, Wis.
 Smith, Wm. S., New York.
 Smyth, E. C., Brunswick, Me.
 Smyth, William, Brunswick, Me.
 Smythe, W. H., Sydney Center, N. Y.
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 Stearns, J. H., Dennysville, Me.
 Stearns, W. A., D.D., Amherst, Ms.
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 Sterry, T. C., Bozrahville, Ct.
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 Stevens, Asahel A., Peoria, Ill.

- Stevens, C. B., Crown Point, N. Y.
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 Tappan, Benjamin, Jr., Charlestown, Ms.
 Tappan, Daniel T., Farmington, N. H.
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 Tatton, James, Moltonborough, N. H.
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 Taylor, James F., Penn Yan, N. Y.
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 Thayer, P. B., Garland, Me.
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 Thomas, O. A., Clinton, Min.
 Thomas, Thomas, Center, O.
 Thome, J. A., Ohio City, O.
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 Thompson, G. W., Dracut, Ms.
 Thompson, J. C., Holyoke, Ms.
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 Thompson, Otis, North Abington, Ms.
 Thompson, S. H., Udina, Ill.
 Thompson, W., D.D., E. Windsor Hill, Ct.
 Thornton, I. B., Great Falls, N. H.
 Thornton, J. B., Scarboro, Me.
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 Thurston, Eli, Fall River, Ms.
 Thurston, R. B., Chicopee, Ms.
 Thurston, Stephen, Searsport, Me.
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 Tisdale, James, Shutesbury, Ms.

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 Titcomb, S., Weld, Me.
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 Todd, J., Tabor, Io.
 Todd, William, Grand Detour, Ill.
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 Torrey, Joseph, D.D., Burlington, Vt.
 Torrey, Reuben, Cranston, R. I.
 Torrey, W. T., West Greece, N. Y.
 Towne, J. H., Bridgeport, Ct.
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 Tracy, Ira, Spring Valley, Min.
 Tracy, Joseph, Beverly, Ms.
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 Tucker, J. T., Holliston, Ms.
 Tucker, J., Mercer, Me.
 Tucker, Mark, D.D., Ellington, Ct.
 Tucker, S., Spring Grove, Io.
 Tufts, J. B., Atkinson, Me.
 Tufts, James, Monson, Ms.
 Tupper, Martyn, Hardwick, Ms.
 Turner, Asa, Denmark, Io.
 Turner, David, Flagstaff, Me.
 Turner, E. B., Morris, Ill.
 Turner, George, Stevens' Point, Wis.
 Turner, J. H., Andover, Ms.
 Turner, J. W., Portland, Me.
 Turner, Sidney, Bingham, Me.
 Turner, William W., Hartford, Ct.
 Tutthill, G. M., St. Clair, Mich.
 Tuttle Timothy, Ledyard, Ct.
 Tuttle, W. G., Harrisville, N. H.
 Taxbury, Franklin, Shelburne Falls, Ms.
 Twitchell, Royal, Princeton, Min.
 Twilight, A. L., Brownington, Vt.
 Tyler, Amory H., Falmouth, Me.
 Tyler, Bennett, D.D., E. Windsor Hill, Ct.
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 Tyler, George P., Brattleboro, Vt.
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 Underwood, Alvan, West Woodstock, Ct.
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 Underwood, Joseph, Hardwick, Vt.
 Unsworth, J., Georgetown, C. W.
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 Upton, J. R., Inland, Io.
 Utley, Samuel, Austerlitz, N. Y.
 Vail, F. Y., New York.
 Vaill, H. L., Litchfield, Ct.
 Vaill, Joseph, D.D., Palmer, Me.
 Vaill, W. F., Wethersfield, Ill.
 Van Antwerp, John, Oswego, Ill.
 Van Vliet, A., Dubuque, Io.
 Van Wagner, James, Wakeman, O.
 Vietz, C. F., Muscatine, Io.
 Vincent, J., Paris, C. W.
 Vinton, John A., South Boston, Ms.
 Wadsworth, T. A., Fowlerville, N. Y.
 Waite, H. H., Carthage, N. Y.
 Wakefield, William, Madison, O.
 Wakeman, M. M., Farmersburg, Io.
 Walcott, Jeremiah W., Menasha, Wis.
 Waldo, E. F., Dowagiac, Mich.
 Waldo, L. F., N. Brookfield, Ms.
 Waldo, Milton, Utica, N. Y.
 Waldo, S. H., Geneseo, Ill.
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 Walker, Benjamin, Mecca, O.
 Walker, Charles, D.D., Pittsford, Vt.
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 Walker, J. B. R., Holyoke, Ms.
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 Waller, Thomas, Fontanelle, Nebraska.
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 Ward, S. D., Feeding Hills, Ms.
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 Warner, Hiram G., Big Rock, Ill.
 Warner, J. K., Alleghany, N. Y.
 Warner, Joseph, Milton, Vt.
 Warner, O., Northampton, Ms.
 Warren, Alpha, Milton, Wis.
 Warren, Daniel, Lowell, Vt.
 Warren, Israel P., New York.
 Warren, James H., Nevada, Cal.
 Warren, W., Berkshire, Vt.
 Warren, William, Upton, Ms.
 Warriner, F., Waterford, Vt.
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 Waterbury, T., Bark Shanty, Mich.
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 Waterman, T. T., Winona, Min.
 Watkins, R. A., Junct'n, DuPage Co. Ill.
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 Webb, W. D., Plainfield, Ill.
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 Weed, William B., Norwalk, Ct.

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 Wells, Nathaniel, Deerfield, N. H.
 Wells, Theodore, Barrington, N. H.
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 Weston, James, Jonesboro, Me.
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 Wheaton, Levi, Gloucester, Ms.
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 Wheeler, J., Albion, C. W.
 Wheeler, N. G., Dartmouth, Ms.
 Wheeler, O. G., S. Hero, Vt.
 Wheelock, E., Cambridge, Vt.
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 White, O. W., Strongville, O.
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 Wilcox, W. H., Kennebunk, Me.
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 Willey, Isaac, Goffstown, N. H.
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 Williams, Francis, Bloomfield, Ct.
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 Williams, John, Rootstown, O.
 Williams, L. S., Shiloh, Ill.
 Williams, N. W., Shrewsbury, Ms.
 Williams, R. G., Woodbury, Ct.
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 Williams, S. S., Orwell, Vt.
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 Windsor, J. W., Portville, Io.
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 Winslow, Hubbard, Boston, Ms.
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 Wiswall, L., Windham, Me.
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 Wolcott, Wm., Adrian, Mich.
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 Wood, S. M., Pawlet, Vt.
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 Woodbridge, John, D.D., Hadley, Ms.
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 Woodhull, Richard, Bangor, Me.
 Woodman, H. A., Newburyport, Ms.
 Woodruff, H., Huntington, L. I.
 Woodruff, R., Deposit, N. Y.

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| Woods, Leonard, D.D., Brunswick, Me. | Wright, J. E. M., Burlington, Me. |
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| Woodworth, W. W., Waterbury, Ct. | Yeaton, Franklin, New Gloucester, Me. |
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| Wooster, John, Granby, Vt. | Young, John K., Laconia, N. H. |
| Worcester, Isaac R., Auburndale, Ms. | Young, Samuel, Chippewa, N. Y. |
| Worcester, J. H., Burlington, Vt. | Youngs, Christopher, Baiting Hollow, N. Y. |
| Worcester, S. M., D.D., Salem, Ms. | Zelie, J. S., Jackson, Cal. |
| Wright, A., Quasqueton, Io. | Zender, J. D. L., New York. |
| Wright, E. B., Monson, Ms. | |

ECCLESIASTICAL STATISTICS.



THAT church statistics are worth obtaining and preserving, is to be presumed from the uniform practice of the various denominations, and especially from the present increasing interest in this subject. Yet, if any one asks—Of *what* use are they? two answers may be given:—

They have a *historical* value. Being annual records of ministerial and church condition, they become, in process of time, repositories of knowledge essential to a right understanding even of our civil history; and especially valuable to a christian, as full of memorials of God's dealings with his people, of the rewards to peculiar efforts, and of the results of certain processes as to doctrine and practice.

They have a *present* use. Saying nothing of the actual satisfaction found in knowing precisely what our denominational condition is, or of the *convenience* of lists of churches and ministers,—these pages of figures point out unerringly the neglected and desolate portions of God's vineyard; or, they excite to devout thankfulness for mercies herein recorded; or, they stimulate a lethargic church and ministry to increased zeal; or, they afford data for better directed and more judicious plans. Thus, the decline of evangelical religion in several of our States, as gathered from such means of knowledge, is even now arousing christians to prayer and labor, lest these churches should come to be like the seven of Asia. The relation of the churches to an advancing population is exciting christian patriots to serious consideration. What the churches are doing to advance the cause, is also portrayed, by the ratio of benevolence to numbers, with humiliating effect. Sometimes, again, gainsayers are thus silenced; as when a flying report of the decline of the religion in an important city, eagerly caught at by its foes, was, by an exhibition of the *figures*, effectually reversed. They have a *home* value also, inasmuch as they require knowledge highly important to a pastor; for it may be safely assumed that a minister who, after time enough to become acquainted with his church, can not number those committed to his care, either has a church *so large as to need division, or must be an unfaithful pastor.*

The value of church statistics, therefore, is found in the fact, that these *figures* represent *souls*, and all their varying relations are but the shifting conditions of immortal spirits.

But, to be practically useful, statistics must be *full* and *accurate*. It needs neither argument nor illustration to show that incomplete statistics degenerate as to value in a geometrical ratio to their incompleteness; or that errors in original calculations vitiate all conclusions. The only standard for ecclesiastical statistics is, entireness as to the aggregated churches, fullness of detail in the report of every individual church, and correctness in each detail. Nothing short of this ought to be satisfactory, because anything short of this is proportionally useless.

Do our statistics come up to this standard? A glance at the tables published in each *Year-Book* is a melancholy answer. In the issue for 1854, as for several of the States so for the whole, the incompleteness is so great that no summary is attempted; the editor contenting himself with glowing visions of future "tables so accurate and complete, that it would no longer be impossible to walk about Zion—to tell the towers thereof—to mark well her bulwarks—to consider her palaces—and to tell it to the generation following." Vain hope! It would require strong powers of imagination to discover towers and bulwarks and palaces in the heterogeneous fragments yet presented. In the book for 1855, a skeleton of a summary appears, a reference to which is amply sufficient to prepare the reader for the candid and less sanguine admission that "the numbers added to the churches, and the total number of church members at the present time, can not be accurately ascertained." The next year, faith seems to be exhausted; no note or comment of the sort follows the summary; it needs neither; one look is enough.

Any one, however, who should blame the editor of this publication for these defects, would do grievous injustice. His only sources of information were the published Minutes of the various General Associations, except so far as a laborious correspondence, in which he was by no means idle, could remedy their defects.

The fault is (1) in the General Associations. The most cursory examination of their reports for a series of years will show that in most cases they are a mere burlesque. Thus, in various Minutes published within three years last passed, and all, save the last named, selected at random, the numbers of churches which present no report whatever, are these:—In Maine, twenty-six; in New Hampshire, fourteen; in Vermont, twenty-two; in Connecticut, twenty-three; in

Ohio, thirty-four; in Wisconsin, thirty-one; and in Massachusetts sixty-one. Moreover, in many of these cases, insult is added to injury, and delinquents encouraged in their evil ways by the copying of old reports; sometimes so unblushingly as to make every item, even to deaths and excommunications, precisely the same for a series of years without affecting the general result! To this must be added the fact, that the very *names* of some silent churches are unceremoniously extinguished,—a more summary than satisfactory way of improving the looks of the page. If we still further consider that, in the reported churches, blanks are often as thick as figures, it will be seen why it is entirely impossible to tell the condition of our churches.

The fault is (2) in the churches. A close analysis of the reports will show that not one-half of the statistics for adjoining years can, under any process yet known in arithmetic, be made consistent. Or if consistent, that quality is often attained by reckoning on old reports from year to year, a process persevered in until a new hand grasps the church book, and an energetic pen erases one or twenty score of names from the antiquated lists. Church records are exceedingly defective; many clerks and pastors are exceedingly careless; these two circumstances explain why it is so difficult to *obtain* reports, and why the lamentations of publishing committees in this “pursuit of knowledge under difficulties” are long and loud.

The question arises, can this be remedied? Certainly, in a very great degree.

The great want in our system of collecting statistics is a *responsible head*. In many of our States, the delegates from District Associations receive from the pastors their statistics (if the latter choose to send them), transmit them in their imperfect state to the General Association (if they happen to think of it), which body places them in the hands of a publishing committee, annually renewed, frequently unqualified; if qualified, glad to be done with their thankless task, and, if willing, yet hampered as to time required to perfect the statistics, by a ceaseless and senseless cry for the minutes. Thus they are printed, a credit to nobody. Nobody is responsible, because it is nobody's business. The remedy is, to make it *somebody's business*. And to do this, the easiest method is for each General Association to establish the office of STATISTICAL SECRETARY, make its term cover a series of years, constitute the incumbent a member of the General Association, defray at least all actual expenses incurred in the fulfillment of his duty, give him exclusive control of the printing of the

statistics, and hold him rigidly responsible for proper statistics through STATISTICAL SCRIBES, to be appointed, one in each District Association, who shall, in times and method devised by him, secure complete returns from every church within their limits. A faithful officer, with faithful assistants, can with comparatively little trouble be able to lay before the General Association each session what the figures say as to the cause of Christ for the ended year.

This plan has already been adopted in two or three States. Its practicability is so fully tested in Massachusetts, that before it went into full operation, but while one person assumed the entire charge, the number of delinquent churches among four hundred and seventy-five fell from sixty-one to nine, and the number of imperfect reports, formerly entirely incalculable, was reduced to seventeen, almost without exception in the difficult column of "absentees;" and this was before the actual appointment of District Scribes, whose faithfulness is a vital part of the system.

The Statistical Secretary would have several duties to attend to :

1. The one already described.
2. To enforce by sound and repeated argument the need and importance of accurate church lists.
3. To append such notes to statistical tables, and obtain such historical information as would be profitable and tend to make these tables *useful*, —not dry enumerations of figures, but matters of actual interest to the living church of Christ.

What should be included in ecclesiastical statistics ?

It would be very desirable to secure *uniformity*; and while under our system of polity it can not be enforced, yet *substantially* it may be had, through a consideration of what is needed.

1. Our statistics should be denominational. We desire and need to know the condition of Congregational christianity, in those forms which Congregationalists value; as in reality each denomination could be shown to exhibit its peculiarities in its statistics, so ours will, when properly digested.

2. There should be *excluded* all petty details which are unnecessary to our purpose, or confusing to the reader, or which obstruct the task of collection.

3. There should be *included* such points as are necessary to a proper understanding of each church's condition, as to age, pastorate, and members, and of their year's work. Such would be these: The name of the church; its date of organization; the name of minister, his date of settlement (and, if possible, of ordination); the number of members, males and females being specified, with the "total;" and with the

number of those clogs, the "absentees;" the number of admissions the preceding year (specifying the time covered), divided into "profession" and "letter;" the number of removals, divided into "deaths," "excommunications" and "dismissions;" the number of "adult" and of "infant" baptisms; the membership of the Sabbath school; and, if possible, which it seldom is, the *whole* amount of benevolent contributions. These points should be properly grouped, and each group in printing should be so separated as to catch the eye readily. The summary should specify, not only the aggregate of these particulars, but also the number of vacancies, of stated supplies, and the names of ministers without pastoral charge, which latter should be appended to their respective associations. Names of scribes, etc., should furnish also every needed convenience.

To make the tables reliable, the name of every church, reported or not, should be inserted; a "blank" should always constitute a defect; no figure should be copied; nothing taken for granted. Experience will demonstrate the need of these things, especially in reference to "blanks" which simply are shields for negligence; thus in one point viz., infant baptism, an attempted argument as to its prevalence was effectually precluded not long since simply by inability to ascertain the facts in the case.

Every association should be alphabetically arranged and be numbered; every town should follow the same order; and every church in towns having more than one should be stationed according to age. To the whole should be appended an alphabetical list of ministers with their P. O. address, and the number of their associations.

If these simple recommendations were attended to, under the charge of a faithful STATISTICAL SECRETARY in each State, our statistics would soon cease to present their existing discreditable appearance; knowledge of our members would no longer be unattainable; and the *Year-Book* would fill that important and desirable position which is as yet unoccupied, as showing where congregationalism exists and what it is doing.

As a specimen of what seems to us a judiciously prepared associational schedule, we insert the one in use in Massachusetts for 1857; it is the result of many years' experience, and dispenses with every point not absolutely essential. While local causes may demand additional information, this schedule should be the ground work.

FORM OF SCHEDULE.

It is expected that each member of the District Associations in Massachusetts will make returns agreeably to this form, to the Statistical (or other) Scribe of his Association on or before February 1 next ensuing; and that the Scribe, after obtaining returns from delinquents, will combine all the returns of his Association into one, *arranging the churches in alphabetical order, adding up and stating the whole amount in each column, and making the returns, in all respects, as complete as possible, and send them to the Statistical Secretary on or before April 1.*

The *absent* members are those who *reside* in other places than that of their church, so that they do not worship with it; they are to be included in the "total." Wherever "none" is the appropriate return under any head, *write it out in full*; a blank will be considered as constituting a defective return. Verify each date by original records. Write out names fully, accurately and legibly. The "Sabbath School" includes *all* pupils and teachers. These returns are to cover the year 1886, and not a day before or after.

[illegible]

STATISTICS OF THE CHURCHES.

MAINE.

Churches.	Ministers.	Members.	Churches.	Ministers.	Members.
Abbott,		11	Brownville,	Wm. S. Sewall,	89
Acton,	Jonas Fiske,	36	Brunswick,	G.E. Adams, D.D.,	210
Albany,	Samuel L. Gould,	61	Bucksport,	Henry K. Craig,	112
Albion,		30	Burlington,	J. E. M. Wright,	23
Alexander,	D. S. Hosmer,	14	Buxton,	Joseph Bartlett,	46
Alfred,	John Orr,	113	" N.,	Geo. W. Cressey,	51
Alna,	Samuel Talbot,	82	Calais,	Seth H. Keeler,	181
Andover,	Mark Gould,	46	Camden,	Benj. C. Chase,	112
Anson,	T. G. Mitchell,	40	Cape Elizabeth,	H. Merrill,	36
Athens,	Levi Loring,	3	Carmel,		13
Atkinson,	J. B. Tufts,	29	Castine,	A. E. Ives,	74
Auburn,	Thomas N. Lord,	160	Cherryfield,		15
Augusta, North,		24	Chesterville,		29
" South,	Edwin B. Webb,	252	" N.,	Jonas Burnham,	14
Aurora & Amherst,	Chs. Soule,	31	Cooper,		18
Baldwin,	Cyril Pearl,	11	Corinna,		12
Bangor, 1st,	G. B. Little,	298	Cornish,		12
" Hammond st.,	John Maltby,	263	Cornville,		8
" Central,	G. Shepard, D.D.,	167	Cumberland,	Joseph Blake,	125
Bath, Winter st.,	John O. Fiske,	221	Dedham,	E. S. Palmer,	47
" Central,	E. Whittlesey,	119	Deer Isle,	Wm. A. Merrill,	123
" Weeks st.,	Chs. Burnham,	15	Denmark,		30
Belfast, 1st,	W. Parker,	114	Dennysville,	J. H. Stearns,	96
" N.,	Jos. R. Munsell,	62	Dexter,		42
Benton,	Benj. Dodge,	15	Dixfield,		18
Bethel, 1st,	Edwin A. Buck,	118	Dixmont,		15
" 2nd,	David Garland,	47	Durham,	J. S. C. Abbott,	40
Biddeford, 1st,		70	Eastport,	Saml. D. Hosmer,	72
" 2nd,	Saml. M. Gould,	224	Edgecomb,	Amasa Loring,	87
Bingham,	S. Turner,	54	Elliot,		66
Blanchard,	John A. Perry,	53	Ellsworth,	Sewall Tenney,	103
Bloomfield,	Geo. W. Hathaway,	96	Fairfield,	Benj. Dodge,	16
Bluehill,		108	Falmouth, 1st,	Amory H. Tyler,	117
Boothbay, 1st,	John H. Adams,	84	" 2nd,	Royal Parkinson,	48
" Harbor,	John Forbush,	49	Farmington,	Isaac Rogers,	104
Bradford,	J. B. Tufts,	29	Fayette,		17
Bremen,	Nath. W. Sheldon,	18	Flagstaff,	David Turner,	37
Brewer, 1st,	N. W. Sheldon,	119	Fort Fairfield,	E. Knight,	12
" Village,	Thomas Smith,	42	Foxcroft & Dover,	Wooster, Parker,	134
Bridgton,	Josiah T. Hawes,	83	Frankfort, 1st,	Steph. H. Hayes,	74
" N.,	John Dodd,	44	" 2nd,	W. Newell,	19
" S.,	J. P. Fessenden,	46	Freeport,	Luther Conklin,	189
Bristol,	D. Cushing,	33	Fryeburg,	Jno. O. Peabody,	135
" 2nd,	Truman A. Merrill,	31	Gardiner,		72
Brooksville, W.,	M. Smith,	65	Garland,	Peter B. Thayer,	66
Brownfield,	David Gerry,	34	Gilead,	Edmund Burt,	26

Churches.	Ministers.	Members.	Churches.	Ministers.	Members.
Glenburn,		14	Orono,	S. L. Bowler,	50
Gorham,	John R. Adams,	219	Orrington,	W. Newell,	56
Gray,	Allen Lincoln,	46	Otisfield,	J. P. Richardson,	150
Hallowell,	John P. Skeele,	161	Oxford,	G. F. Tewksbury,	44
Hampden,	J. K. Mason,	88	Paris, S.,	Daniel Sewall,	109
Harpswell,		55	Parsonsfield,		27
Harrison,	John Dodd,	93	Passadumkeag,		6
Hiram,	Daniel Gerry,	15	Patten,	E. Fobes,	20
Hodgdon,	Ephraim Forbes,	12	Pembroke,		19
Holden,	F. Southworth,	74	Perry,	John J. Bulfinch,	75
Houlton,		17	Phillips,	Samuel L. Gould,	41
Industry,		66	Phipsburg & }		
Jackson & Brooks,	G. B. Blanchard,	42	Georgetown, }	T. S. Goodwin,	187
Jefferson,		3	Pittston, 1st,	N. Chapman,	30
Jonesboro,	Isaac Weston,	14	" 2nd,		19
Kenduskeag,		62	Poland,	Stephen Gould,	41
Kennebunk,	Union W. H. Wilcox,	82	Portland, 2nd,	J. J. Carruthers,	251
" Port, 1st,		65	" 3rd,	W. T. Dwight,	250
" " S.,	Philip Titcomb,	56	" High st.,	J. W. Chickering,	358
" " Union,		4	" State st.,	H. S. Carpenter,	190
Kingfield,		18	" Abyssinian,		45
Kittery,	Albert W. Fiske,	40	" Bethel,	Saml. H. Merrill,	26
Lebanon,	E. Chapman,	87	" Union,	H. D. Moore,	
Letter F.,		2	Pownal,	J. Loring,	104
Lewiston,	Uriah Balkum,	51	Prospect,	J. R. French,	59
Lewiston Falls,	Jas. Drummond,	116	Raymond,		9
Limerick,	Albert Cole,	84	Richmond,		32
Limington,	John Parsons,	90	Robbinston,	D. B. Sewall,	92
Lincoln,	A. J. Bates,	27	Rockland,	Findley Wallace,	81
"	M. Emerson,	48	Rockport,	A. L. Skinner,	13
Lisbon,		17	Rumford,	Josiah G. Merrill,	66
Litchfield,	Benj. Smith,	69	Saco,	Frs. B. Wheeler,	150
Lovell,	Joseph Smith,	84	Salmon Brook,	E. Knight,	9
Lubec,		8	Sanford,	Geo. L. Becker,	52
Lyman,	Stephen Baily,	146	" South,	Clement Parker,	18
Machias,	H. F. Harding,	161	Sangerville,		24
" East,	John C. Adams,	123	Scarboro,	John H. Garman,	101
" Port,	Gilman Bachelor,	58	Searsport,	Steph. Thurston,	212
Madison,	T. G. Mitchell,	31	Searsport,	D. Thurston, D.D.,	22
Mechanic Falls,	Wm. V. Gordan,	46	Sebec,		9
Mercer,	J. Tucker,	49	Sedgwick and }	Iren W. Smith,	39
Milo,		7	Brooksville, }		
Minot,	Elijah Jones,	163	" Village,		32
Minot, W.,	G. W. Tewksbury,	25	Shapleigh,		15
Monmouth,	Jos. H. Conant,	30	Sidney,	F. Southworth,	15
Monson,	Rufus W. Emerson,	70	Skowhegan,	L. W. Harris,	16
Monticello,		4	Solon Village,	S. Turner,	7
Newcastle, 1st,	David Cushman,	61	" S.,		48
" 2nd,	E. G. Carpenter,	125	South Berwick,	Alfred Emeson,	137
Newfield,		71	Springfield,		
New Gloucester,	C. Packard,	164	Carroll & Lee, }	C. H. Emerson,	17
New Portland,		15	St. Albans,	Henry White,	40
New Sharon,		52	St. Stephens, N.B.,	H. Q. Butterfield,	137
New Vineyard,	David Turner,	39	Standish,	James B. Hadley,	55
Norridgewock,	H. S. Downs,	120	Strong,	Wm. Davenport,	104
Northfield,	C. W. Richardson,	13	Sumner,	Benj. J. Willey,	77
Norway, 1st,	Horace Pratt,	51	Swanville,		17
" 2nd,	A. T. Loring,	43	Sweden,	C. B. Smith,	43
Oldtown,	Eben. Douglass,	58	Temple,	Simeon Hackett,	70
Orland,	Hiram Houston,	31	Thomaston,	Levi G. Marsh,	94

Churches.	Ministers.	Members.	Churches.	Ministers.	Members.
Thorndike,		25	Wells, 2nd,	Jona. B. Cook,	63
Topsham,	J. Q. Peabody,	101	Westbrook, 1st,	J.B.Wheelwright,	39
Tremont & Mt. } Desert, }		102	“ 2nd,	John L. Ashby,	115
Turner,	Saml. Bowker,	79	Whiting,		11
Union,	D. F. Potter,	66	Whitneyville,	Isaac Weston,	21
Unity,		30	Wilton,	John Baker,	65
Vassalboro,	F. Southworth,	28	Windham,	L. Wiswall,	52
Veazie,		24	Windsor,		28
Waldoboro,	H. M. Stone,	213	Winslow,	David Shepley,	65
“ 2nd,		125	Winthrop,	R. M. Sawyer,	140
Warren,	D. Cushman,	30	Wiscasset,		90
Washington,		34	Woolwich,	S. S. Drake,	55
Waterford,	J. A. Douglass,	200	Yarmouth,	C. A. Aiken,	228
Waterville,	Wm. B. Green,	54	“ N.,	Caleb Hobart,	87
Weld,	S. Titcomb,	40	York, 1st,	Wm. A. Patten,	84
Wells, 1st,	Giles Leach,	153	“ 2nd,	Morris Holman,	30

NEW HAMPSHIRE.

Acworth,	E. S. Wright,	198	Croydon,		41
Alstead, 1st,	S. G. Tenney,	72	Dalton,	— Baker,	28
“ East,	Bezaleel Smith,	111	Danbury,	Dan. Goodhue,	48
“ Paper M.Vill.	Benj. Ober,	29	Dartmouth,	J.Richards,D.D.,	237
Alton,		9	Deerfield,	U. W. Condit,	122
Amherst,	J. G. Davis,	296	Deering,	J. W. Perkins,	35
Andover,		23	Derry, 1st ch.,		250
Antrim,	J. H. Bates,	175	Derry,	E. G. Parsons,	122
Atkinson,	Jesse Page,	102	Dover,	E.H.Richardson,	365
Auburn,	James Holmes,	51	“ Belknap,	B. F. Parsons,	55
Barnstead,	Enos George,	209	Dublin,	E. F. Abbott,	33
Barrington,	Theodore Wells,	40	Dunbarton,	J. M. Putnam,	105
Bath,	Thos. Boutelle,	111	Durham,		59
Bennington,		40	Ellingham,		22
Bethlehem,	Thomas Hall,	34	Enfield,		17
Boscawen, E.,	Ambrose Smith,	147	Epping,		50
“ W.,	Edward Buxton,	147	Epsom,		100
Bradford,	Cary Russell,	48	Exeter, 1st,	N. Lassell,	122
Brentwood,	Charles Dame,	61	“ 2nd,	Asa Mann,	110
Bridgewater,			Farmington,	D. D. Tappan,	39
Bristol,	Joseph Garland,	85	Fisherville,	J. M. Cross,	74
Brookline,		75	Fitzwilliam,	John Woods,	164
Campton,	Charles Shedd,	77	Franeestown,	Lathrop Taylor,	307
Canaan,	Moses Gerould,	37	Franconia,	Thomas Hall,	14
Candia,	Wm. T. Herrick,	255	Franklin,	Wm. T. Savage,	104
Canterbury,	Howard Moody,	123	Gilmanton Center,	R. M. Sargent,	132
Center Harbor,	Almon Benson,	49	“ E.,		38
Charlestown,	W. Wright,	50	“ Iron Works,	Jairus Ordway,	128
Chester,		206	Gilsum,	Ezra Adams,	42
Chesterfield,		53	Goffstown,		105
Chichester,	S. M. Blanchard,	107	Goshen,	H. Richardson,	54
Claremont,	R. F. Lawrence,	204	Great Falls,	Geo. N. Anthony,	169
Colebrook,	Joseph B. Hill,	56	Greenfield, Evang.	Jona. Mc.Gee,	112
Concord, E.,	H. A. Kendall,	99	“ 1st,	Jno. LeBosquet,	103
“ 1st,	N. Bouton, D.D.,	248	Greenland,	Edward Robie,	48
“ S.,	H. E. Parker,	272	Groton,	Liba Conant,	30
“ W.,	Asa P. Tenney,	197	Hampstead,	J. M. C. Bartley,	86
Conway,	Reuben Kimball,	47	Hampton,	John Colby,	175
Cornish,	Alvah Spalding,	82	Hancock,	A. Bigelow,	200

Churches.	Ministers.	Members.	Churches.	Ministers.	Members.
Hanover Center,	A. H. Cutter,	106	Northwood,	Otis Holmes,	86
Harrisville,	Wm. G. Tuttle,	53	Nottingham,		4
Haverhill,	E. H. Greeley,	144	Orford, E.,		88
" N.,		15	" W.,	W. A. Smith,	100
Hebron,	Liba Conant,	28	Oxford, E.,	Jotham Sewall,	88
Henniker,	J. M. R. Eaton,	168	" W.,	W. A. Smith,	89
Hill,		42	Ossipee,	Horace Wood,	73
Hillsboro' Center,	S. H. Partridge,		Pelham,	J. E. Farley,	79
" Bridge,	Jacob Cummings,	51	Pembroke,	Lewis Goodrich,	119
Hinsdale,	Moses H. Wells,	96	Peterboro',		38
Hollis,	P. B. Day,	215	Piermont,	Inc. S. Davis,	151
Hooksett,	Wm. A. Fobes,	40	Pittsfield,	J. A. Hood,	167
Hopkinton,	M. B. Angier,	185	Plainfield,	Jacob Scales,	37
Hudson,	Dan'l L. French,	67	Plaistow,	Charles Tenney,	88
Jaffrey,	L. Ainsworth,	138	Plymouth,	W. R. Jewett,	136
" E.,	L. Tenney,		Portsmouth,	Lyman Whiting,	310
Keene,	G. W. Adams,	54	Raymond,	D. B. Bradford,	136
Kingston,	Z. S. Barstow,	275	Rindge,	A. W. Burnham,	257
Lacouia,	John H. Mellish,	68	Rochester,		89
Lancaster,	John K. Young,	181	Roxbury,	E. S. Arnold,	20
Langdon,	Prescott Fay,	95	Rye,	Israel T. Otis,	100
Lebanon,	Edwin Jennison,	41	Salem,	Wm. Page,	55
Lempster, 1st,	Chs. A. Downs,	141	Salisbury,	Thomas Pattray,	85
" 2nd,		23	Salmon Falls,	E. E. Atwater,	95
Littleton,	E. I. Carpenter,	128	Sanbornton,	J. Boutwell,	136
Loudon, 1st,		86	Sandwich Corner,		50
" 2nd,	Charles Willey,	44	" N.,		26
Lyme,	Erdix Tenney,	370	Seabrook,	H. A. Armstrong,	68
Lyndeborough,	E. B. Claggett,	102	Shelburne,		7
Manchester, 1st,	C. W. Wallace,	275	South Newmarket,	Winthrop Fifield,	22
" 2nd,	S. C. Bartlett,	255	Stewartstown,		28
" City Miss.	Lyman Marshall,	30	Stoddard,	Joshua S. Gay,	38
Marlboro,	Giles Lyman,	96	Stratham,	J. M. Steele,	53
Mason,	J. L. Armes,	112	Sullivan,	T. S. Norton,	106
" Village,		114	Surrey,		14
Meredith Bridge,	John K. Young,	179	Swansey,	E. Rockwood,	56
" Village,	I. F. Holten,	52	Tamworth,	J. H. Merrill,	174
Meriden,	A. Blanchard,	108	Temple,	Geo. Goodyear,	100
Merrimack,	Dan'l Sawyer,		Thornton,		12
"	Edwin J. Hart,	179	Troy,	Luther Townsend,	57
Milford,	E. N. Hidden,	317	Tuftonborough,		20
Milton,	James Doldt,	80	Unity,		
Moultonborough,		33	Wakefield,	Nath'l Barker,	33
" 2nd,	James Tatton,	31	Walpole,	J. M. Stow,	92
Mt. Vernon,		163	Warner,	H. O. Howland,	117
Nashua, 1st,		413	Washington,	John F. Griswold,	34
" Olive st.,	Austin Richards,	350	Wentworth,	Inc. S. Davis,	34
" Pearl st.,	Ezra E. Adams,	182	West Lebanon,	Rufus Case,	65
Nelson,		90	Westmoreland,	Stephen Rogers,	155
New Boston,		165	" Evan,	Oscar Bissel,	26
Newcastle,	Lucius Alden,	34	Whitefield,		
Newington,			Wilmot,		30
New Ipswich, 1st,	Samuel Lee,	247	Wilton,		84
" 2nd,	Wm. Russel,	74	Winchester,	J. P. Humphrey,	178
New Market,	James M. Palmer,		Windham,	Loren Thayer,	139
Newport,	H. Cummings,	243	Wolfborough,		58
Northfield,	Corban Curtice,	124	" N.,	Stephen Merrill,	53
North Hampton,	J. French, D.D. }	177			
	J. Dinsmore,				

VERMONT.

Churches.	Ministers.	Members.	Churches.	Ministers.	Members.
Addison,		23	Fairlee,	J. Davis,	32
Albany,	Phin. Bailey,	47	Fayetteville,	John Eastman,	82
Alburgh,	Calvin B. Cady,	17	Ferrisburg,	Buel Smith,	46
Arlington,	Chs. Peabody,	22	Fletcher,		
Bakersfield,	C. W. Piper,	93	Franklin,	L. S. French,	47
Barnard,		27	Georgia,		75
Barnet,	Ed. Cleveland,	80	Glover,		41
Barre,	A. Royce,	191	Grafton,	M. B. Bradford,	148
Barton,	E. Cleveland,	90	Granby,	John Wooster,	35
Bellows' Falls,	Samuel Day,	35	Greensboro,	J. P. Stone,	111
Bennington,	Isaac Jennings,	205	Guilford,	M. G. Grosvenor,	16
" E.,	C. H. Hubbard,	110	Guildhall,		37
Benson,	Azariah Hyde,	191	Halifax, West,	S. E. Bixby,	42
Berkshire, E.,	W. Warren,	36	Hardwick,	Jos. Underwood,	116
" W.,			Hartland,		40
Berlin,	Rufus Child,	85	Highgate,	A. J. Sampson,	62
Bethel,	E. E. Higbee,	61	Hinesburgh,	C. E. Ferrin,	89
Bradford,	Silas McKeen,	151	Holland,	J. T. Howard,	19
Braintree,	Ammi Nichols,	49	Hubbardton,		31
Brandon,		180	Irasburgh,	J. H. Beckwith,	69
Brattleboro', E.,	Geo. P. Tyler,	319	Jamaica,		68
" W.,	Jos. Chandler,	167	Jericho, 1st,	John W. Pierce,	93
Bridgewater, N.,		26	" 2nd,		39
" S.,		25	Johnson,	Jas. Dougherty,	97
Bridport,	F. W. Olmstead,	168	Kirby,		13
Bristol,		29	Lowell,	Daniel Warren,	31
Brookfield,	Daniel Wild,	122	Ludlow,		108
" N.,	A. F. Swift,	91	Lunenburg,	Wm. Sewell,	69
Brownington,	S. R. Hall,	64	Lyndon,	Wm. Scales,	88
Burke,		46	Manchester,	Jas. Anderson,	138
Burlington,	Calvin Pease,	423	Marlboro,	Charles Scott,	56
Cabot,		126	McIndoe's Falls,	R. F. Ray,	85
Cambridge,	Edwin Wheelock,	43	Middlebury,	R. S. Kendall,	352
Castleton,	W. Child, D.D.,	287	Middlesex,		20
Cavendish,		45	Middletown,		73
Charleston,	J. T. Howard,	15	Milton, 1st,		33
Charlotte,	C. M. Seaton,	134	" 2nd,	B. W. Smith,	22
Chelsea,		123	Monkton,		15
Chester,	J. DeF. Richards,	123	Montgomery,	Sewall Paine,	54
Chittenden,		26	Montpelier,	Wm. H. Lord,	327
Clarendon,	J. B. Clark,	63	Morgan,	Jacob S. Clark,	33
Colchester,		56	Morristown,	S. Robinson,	82
Concord,		54	Mt. Holly,		10
Corinth,		94	Newbury,	Arte's Dean, jr.,	217
Cornwall,	J. A. Bent,	185	New Haven,	Saml. Hurlbut,	237
Coventry,	A. R. Gray,	91	Newport,	R. V. Hall,	21
Craftsbury,	A. O. Hubbard,	91	Northfield,	L. H. Stone,	57
Cuttingsville,		6	Norwich,	A. G. Pease,	215
Danville,		168	Orange,		15
Derby,	John Fraser,	74	Orwell,	R. S. Cushman,	198
Dorset,		107	Pawlet,	S. M. Wood,	127
Dummerston,	B. F. Foster,	137	Peacham,	Asaph Boutell,	248
Eden,		19	Perkinsville,		9
Enosburgh,	Cephas H. Kent,	158	Peru,	Asa F. Clark,	120
Essex,		119	Pittsfield,		56
Fairfax,		62	Pittsford,	C. Walker, D.D.,	180
Fairfield,	Chs. C. Adams,	42	Plainfield,	Joel Fisk,	52
Fairhaven,	E. W. Hooker,	110	Plymouth,		26

Churches.	Ministers.	Members.	Churches.	Ministers.	Members.
Pomfret,	S. B. Durfee,	32	Troy, S.,		15
Post Mills,		45	" N.,	Nathan Wood,	58
Poultney,	C. N. Ransom,	150	Tunbridge,		76
Pownal,	G. Hays,	9	Underhill, 1st,		102
Putney,	James Aiken,	127	" 2nd,		19
Qeechee,	Heman Rood,	49	Vergennes,	H. F. Leavitt,	218
Randolph,	J. C. Goss,	124	Vershire,	Joseph Fuller,	51
" W.,	S. Sparhawk,	98	Waitsfield,		116
Richmond,	C. F. Halsey,	77	Walden,		16
Ripton,	A. Hemmway,	57	Wallingford,	H. Sanderson,	65
Rochester,	C. B. Tracy,	111	Wardsboro,	Dexter Miller,	65
Royalton,	Cyrus B. Drake,	252	" S.,		41
Rupert,		73	Washington,		51
Rutland,	S. Aiken, D.D.,	308	Waterbury,	C. C. Parker,	94
" W.,	Aldace Walker,	238	Waterford,	F. Warriner,	136
Salisbury,	G. W. Barrows,	102	Waterville,	John Gleed,	
Saxon's River,	Benjamin Ober,	80	Weathersfield,	David Kimball,	111
Sharon,	John Adams,	45	" E.,	Moses Kimball,	76
Shelburne,		32	Wells River,	S. M. Plimpton,	53
Sheldon,	C. Duren,	31	West Fairlee,	Solon Martin,	65
Shoreham,	J. F. Goodhue,	194	Westfield,	Nathan Ward,	43
South Hero,	O. G. Wheeler,	50	Westford,	J. H. Woodward,	150
Springfield,	S. P. Giddings,	276	West Hartford,	Wm. Claggett,	70
St. Albans, 1st,		117	West Haven,		9
" Bay,	C. B. Hurlbut,	69	Westminster, E.,	— Seabury,	95
St. Johnsbury, 1st,	H. Wellington,	95	" W.,	Alfred Stevens,	136
" 2nd,	Wm. B. Bond,	226	Weston,		55
" 3rd,		89	Weybridge,	G. H. Squier,	52
" S.,	Geo. N. Webber,	88	Whitehall,		84
Stockbridge,	T. S. Hubbard,	52	White River,	Josiah Merrill,	125
Strafford,		49	Whiting,		32
Stratton,		35	Williamstown,	P. F. Barnard,	76
Stowe,		39	Williston,	A. D. Barbour,	89
Sudbury,		17	Wilmington,	S. J. M. Lord,	79
Sunderland,			Windham,	G. S. Kemp,	100
Swanton,	John B. Perry,	105	Windsor,	Franklin Butler,	147
Thetford,	Prof. Noyes,	240	Winhall,		66
Tinmouth,	S. Parmelee,	29	Winooski,	J. K. Converse,	46
Topsham,		34	Wolcott,		35
Townsend,	John Wood,	155	Woodstock,	J. Clement, D.D.,	165
" W.,	Philetus Clark,	47	Worcester,	C. M. Winch,	52

MASSACHUSETTS.

Abington, 1st,		139	Amherst, S.,	J. L. Merrick,	126
" 2nd,	H. L. Edwards,	175	" N.,	Geo. E. Fisher,	239
" 3rd,	H. D. Walker,	117	" College,	W. A. Stearns,	80
" N.,	Isaac C. White,	101	Andover, S.,	Geo. Moore,	363
Acton,		203	" W.,	Jas. H. Merrill,	220
Adams, N.,	Albert Paine,	157	" Free,	C. E. Fisher,	137
" S.,	J. Jay Dana,	92	" N.,		70
Agawam,	Ralph Perry,	96	" Theo. Sem. {	Fac. of Sem.,	329
" Feeding Hills,	S. D. Ward,	79		Inc. 260 absent.	
Alford,		28	Ashburnham,	E. G. Llitte,	196
Amesbury Mills,	A. C. Childs,	231	" N.,		49
" W.,	L. Thompson,	214	Ashby,	C. W. Wood,	172
" & Salisbury,		71	Ashfield, 1st,	W. Brigham,	131
Amherst, 1st,	Edw. S. Dwight,	336	" 2nd,	Edward Clark,	47
" 2nd,	C. L. Woodworth,	158	Ashland,	T. F. Clary,	140

Churches.	Ministers.	Members.	Churches.	Ministers.	Members.
Assabet,	Alpha Morton,	26	Burlington,		50
Athol,	T. F. Norton,	183	Cambridge, 1st,	J. A. Albro, D.D.,	303
Attleboro, 1st,	S. B. Morley,	80	“ E.,		119
“ 2nd,	C. D. Lathrop,	199	“ W.,	D. R. Cady,	85
Anburn,	L. I. Headley,	117	Cambridgeport,	Edw. W. Gilman,	326
Ballard V. Un. ch.	Henry S. Green,	43	“ 2nd,	Chas. Jones,	
Barnstable, W.,	H. Carlton,	82	Canton,	S. Clark,	37
“ Centerville,	E. Bacon,	86	Carlisle,	J. Lawrence,	60
Barre,	Geo. Denham,	206	Carver,	Nath. Cogswell,	88
Becket, N.,	C. H. Norton,	89	Charlemont, E.,	Aaron Foster,	75
“ 1st,	Zolya Whitmore,	88	“ 1st,	M. Kingman,	95
Bedford,	H. J. Patrick,	170	Charlestown, 1st,	J. B. Miles,	269
Belchertown,	Henry J. Blake,	406	“ Winthrop ch.,	Benj. Tappan, jr.,	362
Berkley,	L. R. Eastman,	30	Charlton,	John Haven,	94
“ 1st,	John D. Smith,	123	Chatham,	N. S. Dickinson,	153
Berlin,	W. A. Houghton,	121	Chelmsford, N.,	B. F. Clark,	88
Bernardston,	H. G. Park,	60	Chelsea,	I. P. Langworthy,	285
Beverly, Wash- } ington st. ch. }	A. B. Rich,	125	“ Broadway,	J. A. Copp,	180
“ Dane st.	Joseph Abbot,		“ Plymouth,	E. H. Nevin,	
“ 4th,	Samuel Ordway,	20	Chester,	Hugh Gibson,	67
Billerica,	T. G. D. Stearns,	63	“ Factories,		26
Blackstone,	T. E. Bliss,	55	Chesterfield,		56
“ Millville,			Chicopee, 1st,	E. B. Clark,	94
Blanford,	C. J. Hinsdale,	126	“ 2nd,	R. B. Thurston,	101
Boston, Old South,	{ G. W. Blagden,	394	“ 3rd,		213
“ Bowdoin st.,	{ J. M. Manning,		Chilmark,	T. W. Duncan,	19
“ Central,	J. B. Waterbury,	452	Cohasset, 2nd,	F. A. Reed,	94
“ Park st.,	G. Richards,	420	Colerain,	L. L. Langstroth,	50
“ Essex st.,	A. L. Stone,	705	Concord,	L. H. Angier,	112
“ Salem st.,	N. Adams, D.D.,	482	Conway,	G. M. Adams,	322
“ Pine st.,	G. W. Field,	494	Cotuit,	Asabel Cobb,	26
“ Mariner's,	H. M. Dexter,	268	Clinton,	W. W. Winchester,	165
“ Mt. Vernon,	Elijah Kellogg,		Cummaington, 1st,		67
“ Shawmut,	E. N. Kirk,	693	“ Village,	T. J. Clarke,	72
“ Phillips ch.,	Chs. Smith,	151	“ W.,	J. B. Baldwin,	74
“ Payson ch.,	Chs. S. Porter,	242	Dalton,	T. A. Hazen,	120
“ Maverick,	J. H. Fairchild,		Dana, Center,	John Keep,	30
Boxboro,	R. W. Clark,	344	Danvers, 1st,	M. P. Braman,	136
Boxford, 1st,	L. Luce,	52	“ 2nd,	J. O. Murray,	235
“ W.,	W. S. Coggin,	86	“ S.,	James Fletcher,	83
Boylston,	C. E. Park,	76	Dartmouth, S.,	M. G. Wheeler,	74
Bradford,	W. H. Sanford,	127	Dedham,	E. Burgess,	80
Braintree, 1st,	J. T. McCollom,	195	“ S.,	M. M. Coburn,	80
“ S.,	R. S. Storrs,	169	Deerfield, Orth. ch.		74
“ & Weymouth,	Dennis Powers,	69	“ 1st S.,	Perkins K. Clark,	75
Bridgewater T. ch.	Jonas Perkins,	169	“ Mou't. “	David A. Strong,	77
“ Scotland ch.,	D. Brigham,	87	Dennis, S.,	W. H. Sturtevant,	122
“ Bridgewater }	Otis Rockwood,	26	Dighton,	Enoch Sanford,	48
“ E. Tr. ch., }	Baalis Sandford,	44	Dorchester, 2nd,	J. H. Means,	306
“ E. & W.,	P. B. Wilcox,	115	“ Village,	T. F. Munger,	147
“ N.,	Paul Couch,	127	Douglas,		40
“ Porter ch.,	C. L. Mills,	181	“ E.,	J. L. Maynard,	144
“ S.,		117	Dover,	J. Haskell,	40
Brighton,		117	Dracut, 1st,	W. Allen,	76
Brimfield,	Jason Morse,	229	“ W.,		78
Brookfield,	J. K. Bragg,	146	“ Central,	Joseph Merrill,	36
Brookline,	M. M. Smith,	115	Dudley,	Henry Pratt,	133
Buckland,	Asa B. Smith,	173	Dunstable,	D. Adams,	93
			Eastham,	E. Chase,	51
			East Hampton, 1st,	A. M. Colton,	268

Churches.	Ministers.	Members.	Churches.	Ministers.	Members.
East Payson ch.,	R. S. Stone,	152	Heath,	E. B. Emerson,	108
" Taunton,	J. R. Cushing,	14	Hingham,	E. Porter Dyer,	19
Easton,	Lyman White,	112	Hinsdale,		195
Edgartown,	N. B. Blanchard,	109	Holden,	Wm. P. Paine,	330
Egremont,	J. B. Cleaveland,	107	Holland,	— Wood,	37
Enfield,	R. M' Ewen,	318	Holliston,	J. T. Tucker,	275
Erving,	Eli Moody,	29	Holyoke, 1st,	Sim. Miller,	59
Essex,	J. M. Bacon,	121	" 2nd,	J. B. R. Walker,	74
Fairhaven,	John Willard,	198	Hopkinton,	J. C. Webster,	173
Fall River,	Eli Thurston,	181	Housatonic,	Edw. Giddings,	100
Falmouth, 1st,	H. B. Hooker,	219	Hubbardston,	C. W. Allen,	153
" E.,	George Ford,	50	Huntington, 1st,	H. A. Austin,	123
" N.,	Cyrus Mann,	100	" 2nd,	T. Walker,	55
" 2nd,	Anson Hubbard,	53	Hyannis,	J. U. Parsons,	22
Fitchburg,		334	Ipswich, 1st,	D. T. Kimball, }	205
Foxboro,	E. Y. Garrette,	142	" S.,	R. Southgate, }	
Framingham,	J. C. Bodwell,	215	" Linebrook,	Daniel Fitz,	192
Franklin,	Samuel Hunt,	186	" Linebrook,	J. W. Neally,	49
Franklin S.,	Joseph Thayer,	29	Jamaica Plain,	A. H. Quint,	61
Freetown,	John E. Corey,	24	Kingston,		85
Gardiner, 1st,	J. C. Paine,	75	Lakeville,	C. Champman,	131
" Evan.,	A. Stowell,	135	Lancaster,	F. B. Doe,	82
Georgetown,	I. Bramer, }	153	Lanesboro,	Geo. T. Dole,	52
Gill,	J. M. Prince, }		Lawrence, 1st,	B. Wilcox,	9
Gloucester Harbor,	A. B. Foster,	51	" Central,		240
" Lanesville,	N. Richardson,	137	Lee,	Nahum Gale,	339
" W.,	Levi Wheaton,	45	Leicester,	John Nelson,	208
Goshen,	T. H. Rood,	31	Lenox,	E. K. Alden,	223
Grafton,	T. C. Biscoe,	91	Leominster,	J. S. Bingham,	241
Granby,	Henry Mills,	293	Leverett,	David Eastman,	104
Granby,	Henry Mills,	248	Lincoln,	W. C. Jackson,	94
Granville, E.,	T. M. Cooley,	90	Littleton,	E. Loomis,	37
" W.,	S. W. Edson,	62	Long Meadow,	J. W. Harding,	197
Great Barrington,	S. S. N. Greeley,	231	" E.,	Josh. R. Brown,	97
Greenfield, 1st,	A. Chandler, D.D.,	50	Lowell, 1st,	J. L. Jenkins,	756
" 2nd,		150	" Appleton st.,	J. P. Cleaveland,	421
Greenwich,	E. P. Blodgett,	137	" John st.,	E. B. Foster,	498
Groton,	E. A. Buckley,	204	" Kirk st.,	A. Blanchard,	247
Groveland,	G. B. Perry,	171	" High st.,		127
Hadley, 1st,	Rowland Ayres,	185	Ludlow, 1st,	J. W. Tuck,	142
" 2nd,	W. H. Beaman,	94	" 2nd,		9
" 3rd,	J. Woodbridge,	96	Lunenburg,	W. A. Mandell,	107
Halifax,	T. G. Brainerd,	45	Lynn, 1st,	Parsons Cooke,	230
Hamilton,	J. H. Mordough,	154	" Central,	Jotham B. Sewell,	66
Hanover,	Joseph Freeman,	54	Lynneld, Centre,	E. R. Hodgman,	56
" Four Corners,		46	" S.,	A. P. Chute,	16
Hanson,	S. L. Rockwood,	62	Malden, 1st,	A. C. Adams,	150
Hardwick,	Martyn Tupper,	83	" S.,	F. G. Pratt,	55
Harvard,	J. Dodge,	136	Manchester,	Rufus Taylor,	230
Harwich,	M. H. Wilder,	86	Mansfield,	Jacob Ide, Jr.,	80
Harwich Port, }	Chs. Morgridge,	23	Marblehead,	B. R. Allen,	299
Pilgrim ch., }			Marion,	Leander Cobb,	54
Hatfield,		219	Marlboro,	L. A. Field,	162
Haverhill, Center,	B. F. Hosford,	200	Marshfield, E.,	F. A. Fisk,	34
" N.,	C. Tenney,	83	" S.,	Eben. Alden, Jr.,	60
" E.,	Wales Lewis,	34	Medfield, 2nd,	Andrew Bigelow,	70
" W.,	A. Farwell,	100	Medford, Mystic,		120
" Winter st.,	L. S. Parker,	93	" 2nd,	E. P. Marvin,	159
Hawley, E.,	Henry Seymour,	84	Medway, 1st,	J. Roberts,	119
" W.,	Jerc. Pomeroy,	38	" 2nd,	Jacob Ide, D.D.,	180

Churches.	Ministers.	Members.	Churches.	Ministers.	Members.	
Medway Village,	David Sanford,	180	Pawtucket,	C. Blodgett,	234	
Melrose,	A. J. Sessions,	43	Paxton,	Wm. Phipps,	107	
Mendon,	Elijah Demond,	34	Pelham,	— Smith,	307	
Methuen,	J. C. Phillips,	230	Pepperell,	Peru,	M. M. Longley,	120
Middleboro, 1st,	I. W. Putnam,	167	Petersham,	Phillipston,	S. W. Barnum,	193
“ Central,	Isaiah C. Thacher,	111	Pittsfield, 1st,	J. Todd, D.D.,	C. B. Boynton,	201
“ N.,	C. Packard,	100	“ S.,	Saml. Harrison,	31	
Middlefield, 1st,	M. Harrington,	49	“ Col'd,	Plainfield,	130	
Middleton,	A. H. Johnson,	155	Plymouth, S.,	D. H. Babcock,	145	
Milford,	J. T. Woodbury,	173	“ Centre,	“ Chiltonville,	E. P. Kimball,	52
Milbury, 1st,	N. Beach,	168	Plympton,	Prescott,	92	
“ 2nd,	Lewis Jessup,	249	Princeton,	Wm. T. Briggs,	137	
Milton, 1st,	A. K. Teele,	104	Provincetown,	O. Myrick,	44	
“ 2nd,	E. Leonard,	35	Quincy,	Nelson Clark,	113	
Monson,	Alf. Ely, D.D., } T. G. Colton, }	316	Randolph,	C. M. Cordley,	130	
Montague,	Brown Emerson,	155	“ E.,	E. Russell,	150	
Monterey,	W. H. Phelps,	109	Raynham,	Robert Carver,	143	
Montgomery,	Jos. E. Swallow,	333	Reading,	W. Barrows,	104	
Nantucket,	E. Nason,	186	“ Bethesda,	164		
Natick,	A. R. Baker,	99	“ N.,	T. N. Jones,	51	
Needham, W.,	E. S. Atwood,	53	“ S.,	Reuben Emerson,	145	
“ Grantville,	E. S. Atwood,	53	Rehoboth,	C. P. Grosvenor,	88	
New Bedford, 1st,	Henry W. Parker,	285	Richmond,	C. S. Renshaw,	86	
“ N.,	W. Craig,	157	Rochester, Center,	E. W. Harrington,	90	
“ Trin'y,	T. Stowe,	85	“ Metap't,	Chs. Livingston,	110	
“ Pacific,	J. H. Gurney,	90	“ N.,	Isaac Briggs,	28	
New Braintree,	L. Withington,	150	Rockport,	W. Gale,	306	
Newbury, 1st,	F. V. Tenney,	107	“ 2nd,	David Bremner,	28	
N'buryp't, Bellev'e D. F. Fiske,	168	Rowe,	26			
“ N.,	L. F. Dimmick,	330	Rowley,	John Pike,	146	
“ 4th,	R. Campbell,	217	Roxbury,	A. C. Thompson,	292	
“ Whit. ch.,	S. J. Spaulding,	132	“ W.,	T. Laurie,	97	
New Marlboro, 1st,	R. T. Searle,	144	Royalston,	E. W. Bullard,	136	
“ Southfield,	Otis Lombard,	61	“ S.,	120		
New Salem,	31	Rutland,	David Burt,	194		
Newton, 1st,	D. L. Farber,	136	Salem, Tab.,	S. M. Worcester,	400	
“ 2nd,	J. P. Drummond,	107	“ Crombie st.,	J. M. Hoppin,	240	
“ Elliott,	Jos. W. Wellman,	109	“ Howard st.,	E. W. Allen,	112	
“ Auburndale,	42	“ 3rd,	B. Emerson, }	334		
Northampton, 1st,	525	Salisbury, Hill,	B. Sawyer,	192		
“ Edwards,	Gordon Hall,	262	Sandisfield,	Aaron Pickett,	192	
Northboro,	S. S. Ashley,	98	Sandwich (Puritan)	53		
Northbridge,	Wm. Bates,	90	“	P. C. Headley,	141	
North Brookfield,	T. Snell, D.D., } C. Cushing, }	266	“ Monument,	E. Dow,	34	
“ Union,	L. F. Waldo,	90	Saugus,	L. Brigham,	28	
“ Chelsea,	17	Saxonville,	B. G. Northrop,	116		
Northfield,	Daniel C. Frost,	45	Scituate, N.	Dan. Wright, Jr.,	78	
Norton,	Frank'n Holmes,	139	Seekonk,	Jas. O. Barney,	71	
Oakham,	James Kimball,	221	Sharon,	L. R. Phillips,	103	
Orange,	David Peck,	125	Sheffield,	Geo. E. Hill,	134	
“ N.,	27	Shelburne,	R. S. Billings,	96		
Orleans,	J. White,	137	“ Falls,	W. F. Loomis,	88	
Otis,	T. A. Hall,	78	Sherborn,	E. Dowse,	163	
Oxford,	H. Bardwell,	200	Shirley,	B. B. Beardsley,	56	
Palmer, 1st,	87					
“ 2nd,	J. Vaill, D.D.,	70				

Churches.	Ministers.	Members.	Churches.	Ministers.	Members.
Shrewsbury,	N. W. Williams,	242	Wareham,	Homer Barrows,	119
Shutesbury,	James Tisdale,	40	Warren,	S. S. Smith,	160
Somerville,	Benj. Judkins,	39	Warwick,	H. M. Bridge,	53
Southboro,	E. D. Bates,	173	Washington,	E. L. Clark,	25
Southbridge,	E. Carpenter,	199	Wayland,	H. Allen,	153
" Globe Vill.,	Isaac G. Bliss,		Webster,	S. C. Kendall,	131
South Hadley, 1st,	W. C. Whitcomb,		Wellfleet, 1st,	Saml. Hopley,	204
" 2nd,	E. Y. Swift,	237	" S.,		138
" Falls,	Richard Knight,	130	Wendell,		41
Southampton,	S. C. Strong,	66	Wenham,		116
Southwick,	S. G. Clark,	341	Westboro,	L. H. Sheldon,	368
Spencer,	S. G. Dodd,	89	West Boylston,	Jos. W. Cross,	270
Springfield, 1st,	S. Osgood,	104	West Brookfield,	S. Byington,	250
" Olivet,	H. M. Parsons,	348	Westfield, 1st,	E. Davis, D.D.,	381
" S.,	G. F. DeFolsom,	148	" 2nd,	Francis Homes,	62
" N.,	S. G. Buckingham,	296	Westford,		146
" Ind. Orch.,	R. H. Seely,	156	West Hampton,		165
Sterling,	E. D. Murphy,	29	Westminster,	Marcus Ames,	273
Stockbridge,	Wm. Miller,	48	W. Newbury, 1st,		50
" Curtisville,	A. H. Dashiell, Jr.,	243	" 2nd,	David Foster,	138
W. Stockbr'ge Cen.,	George Uhler,	103	West Springfield,	T. H. Hawks,	230
" Village,	Lewis Pennell,	83	" Mettineague,		45
Stoneham,	Walter P. Doe,	102	Weymouth, N. 1st,	Josh. Emery, Jr.,	138
Stoughton, 1st,		118	" S. 2nd,	James P. Terry,	88
Stowe,	Thomas Wilson,	83	" Union,	W. M. Harding,	80
Sturbridge,		52	" N. Pilgrim,	Calvin Terry,	69
Sudbury,	Eras. Dickinson,	171	Whately, 1st,	C. N. Seymour,	141
Sunderland,	S. D. Clark,	202	" 2nd,	Charles Lord,	82
Sutton,	George Lyman,	188	Whitinsville,	Lewis F. Clark,	141
Swampscott,	J. B. Clark,	61	Wilbraham, N.,	J. Bowers,	163
Taunton, 1st ch.,	Alvan Cobb,	100	" S.,	J. C. Houghton,	102
" E.,	Jas. R. Cushing,	16	Williamsburg,	F. T. Perkins,	245
" Trin.,	E. Maltby,	371	" Haydensville,	E. W. Cook,	112
" Winslow,	Mortimer Blake,	186	Williamstown,		313
Templeton,	Lewis Sabin,	124	" S.,	Prof. I. N. Lincoln,	42
Tewksbury,	R. Tolman,	163	" Coll.,	M. Hopkins, D.D.,	80
Tisbury,		26	Wilmington,	Saml. H. Tolman,	99
" W.,	S. Cole,	44	Winchendon,	Benj. F. Clark,	62
Tolland,	F. D. Austin,	109	" N.,	A. P. Marvin,	139
Topsfield,	A. McLoud,	171	Winchester,	R. T. Robinson,	216
Townsend,		237	Windsor,	T. C. Perry,	61
Truro,	E. W. Noble,	94	Woburn, 1st,	D. C. March,	440
" N.,	Job Cushman,	254	" N.,		40
Upton,	Wm. Warren,	155	Worcester, 1st,	Horace James,	426
Uxbridge,	J. J. Abbott,	166	" Calvin,	Seth Sweetzer,	331
Walpole,		95	" Union,	Eben. Cutler,	447
Waltham,	John Whitney,	53	" Salem st.,		220
" 2nd,		132	Worthington,	John H. Bisbee,	205
Ware,	S. W. Banister,	245	Wrentham, 1st,	W. L. Ropes,	222
" Village,	A. E. P. Perkins,		" N.,		35
			Yarmouth,	A. K. Packard,	118
			" W.,	M. S. Howard,	47

RHODE ISLAND.

Barrington,	Francis Horton,	119	Fall River,		205
Bristol,	T. Shepard,	240	Kingston,	Joel Mann,	50
Central Falls,	W. Jones,	111	Little Compton,	S. Beane,	186
Chepachet,	O. F. Otis,	16	Newport,	T. Thayer,	140
Cranston,	R. Torrey,	45	North Scituate,	C. C. Beaman,	46

Churches.	Ministers.	Members.	Churches.	Ministers.	Members.
Pawtucket,	C. Blodgett,	245	Riverpoint,		14
Providence, Bene-			Slatersville,	T. A. Taylor,	120
ficent,	A. H. Clapp,	400	Tiverton Corner,	D. Andrews,	35
" Richmond st.,	J. Leavitt,	379	Washington,	J. M. H. Dow,	25
" High st.,	S. Wolcott,	320	Westerly,	A. L. Whitman,	57
" Free Ev.,	R. H. Conklin,	259	Woonsocket,		32
" Central,	L. Swain,	202			

CONNECTICUT.

Andover,	J. R. Freeman,	30	Durham, 1st,		130
Ansonia,	Owen Street,	129	" S.,	Richard Hooker,	93
Ashford, 1st,	C. Chamberlain,	140	Eastford,		104
" Westford,	Chas. S. Adams,	62	East Haddam, 1st,		189
Avon, E.,	Henry W. Colton,	118	" Millington,	Nathaniel Miner,	82
" W.,	W. S. Wright,	110	" Hadlyme,	Elias B. Hillard,	97
Barkhamsted,	— Norwood,	45	East Haven,	D. W. Havens,	220
Berlin-Kensington,	Royal Robbins,	99	East Lyme,	Fred. Gridley,	58
" 2nd,	W. De Loss Love,	402	Easton,	Martin Dudley,	83
Bethany,	E. W. Robinson,	44	East Windsor,	F. Munson,	180
Bethel,	W. N. Harvey,	253	" Theol. Inst.,	B. Tyler, D.D.,	81
Bethlem,	A. G. Loomis,	118	Ellington,	T. K. Fessenden,	164
Bloomfield,	Fran. Williams,	104	Ellsworth,	P. B. Parry,	75
Bolton,	Lavius Hyde,	105	Enfield,	A. L. Bloodgood,	150
Bozrah,	T. D. P. Stone,	94	" N.,	C. A. G. Brigham,	106
Bozrahville,		45	Essex,	James A. Gallup,	96
Branford,	T. P. Gillett,	197	Fairfield, 1st,		158
Bridgeport, 1st,	Jos. H. Towne,		" Green's Farms,	Charles Bentley,	179
" 2nd,	B. L. Swan,	200	" Greenfield,	T. B. Sturges,	103
Bristol,	Leverett Griggs,	401	" Southport,	S. J. M. Merwin,	111
Broad Brook,	Wm. M. Burchard,	53	" Black Rock,	W. J. Jennings,	61
Brookfield,			Fair Haven, 1st,	Burdett Hart,	263
Brooklyn,	G. J. Tillotson,	200	" W.,	J. L. Willard,	110
Burlington,	Asa M. Train,	55	" 2nd,	N. J. Burton,	83
Canaan, N.,	H. Eddy,		" Center,	William B. Lee,	85
" S.,	Isaac De Voe,	81	Farmington,	Noah Porter,	329
Canterbury, 1st,	R. C. Learned,	88	Fitchville,	W. W. Belden,	17
" Westminster,	R. S. Hazen,	127	Franklin,	Jared R. Avery,	163
Canton Center,	Jairus Burt,	185	Gilead,	Charles Nichols,	69
Chaplin,	J. W. Backus,	141	Glastenbury, N.,	Jas. A. Smith,	184
Chatham, E. H.,		107	" S.,		128
" Mid. Had.,	Jas. Kilbourn,	82	" E.,	Aaron Snow,	117
Cheshire,	C. W. Clapp,	230	Goshen,	L. Perrin,	141
Chester,	E. J. Doolittle,	147	Granby, 1st,		
Colechester, 1st,	Lucius Curtis,	258	" E.,	Sydney Bryant,	53
Colebrook,	A. Geikie,		Greenwich, 1st,	Wm. A. Hyde,	117
Collinsville,	C. B. McLean,	170	" 2nd,	Joel H. Linsley,	314
Columbia,	F. D. Avery,	139	" Stanwich,	Henry G. Jesup,	128
Cornwall, N.,	Wm. B. Clark,	212	" N.,	John Blood,	147
" S.,		129	Griswold,	B. F. Northrop,	112
Coventry, 1st,	J. R. Arnold,	104	Groton,	Sylvester Hine,	81
" N.,	G. A. Calhoun,	131	Guilford, 1st,	Henry Wickes,	264
" Village,			" 2nd,	Thomas Dutton,	73
Clinton,	Jas. D. Moore,	169	" 3rd,	R. M. Chipman,	201
Cromwell,	Geo. A. Byran,	176	Haddam, 1st,	James L. Wright,	122
Danbury, 1st,	S. G. Coe,	274	" Iliganum,		
" 2nd,	E. S. Huntington,		Hamden,	D. H. Thayer,	119
Darien,	Ezra D. Kinney,	160	" East Plains,	Austin Putnam,	141
Derby, 1st,		148	Hampton,	George Soule,	130
" Birmingham,	Z. Eddy,	160	Hartford, 1st,	Joel Hawes, D.D.,	550

Churches.	Ministers.	Members.	Churches.	Ministers.	Members.
Hartford, 2nd,	W. Clarke, D.D.,	435	New Fairfield,	A. B. Peffers,	90
" W.,	Myron N. Morris,	218	New Hartford, 1st,		127
" E.,	Samuel Spring,	412	" N.,	F. A. Spencer,	112
" Pearl st,	Elias R. Beadle,	205	" S.,	Edwin Hall, jr.,	97
" 3rd,	H. Bushnell, D.D.,	444	New Haven, Y. C. G. P. Fisher,		200
" 4th,		557	" 1st,	L. Bacon, D.D.,	531
" 5th,	J. W. C. Pennington,	62	" N.,	S. W. S. Dutton,	430
" Market st,	W. G. Jones,	130	" S.,	J. C. Stiles,	156
Hartland, E.,	Nelson Scott,	52	" 3rd,	G. W. Noyes,	156
" W.,	Chs. G. Goddard,	58	" 3rd,	E. L. Cleaveland,	203
Harwinton,	J. G. Miller,	373	" Howe st.,	D. H. Hamilton,	
Hebron,	Merrick Knight,	124	" College st.,	Edward Strong,	438
Hitchcockville,	L. H. Barker,	60	" Chapel st.,	W. T. Eustis, jr.,	417
Humphreysville,		133	" Temple st.,	A. G. Beman,	124
Huntington,	W. B. Curtiss,	150	Newington,	Joab Brace,	179
Jewett City,	H. T. Cheever,	69	New London, 1st,	Abel McEwen,	214
Kent,		99	" 2nd,	Mr. Field,	317
Killingly, S.,		44	New Milford, 1st,	Tryon Edwards,	435
" W.,		323	" Bridgew'r,	David Murdock,	435
" Dayville,	R. Whitmore,	70	" F. Harrison,		58
Killingworth,	Hiram Bell,	290	New Preston Hill,	Noah Coe,	38
Lebanon,	O. D. Hine,	106	Newtown,		66
"	Elijah W. Tucker,	113	Norfolk,	Jos. Eldridge,	256
Ledyard,	John Avery,	80	North Branford,	George I. Wood,	117
Lisbon,	Timothy Tuttle,	77	Northfield,	Stephen Rogers,	
"	David Breed,	92	Northford,	A. C. Pierce,	117
Litchfield, 1st,	J. A. Hazen,	91	North Haven,	S. W. Robbins,	326
" S. Farms,	L. W. Bacon,	300	North Stonington,	Steph. Hubbell,	98
" Northfield,	D. L. Parmelee,	131	Norwalk, 1st,	Wm. B. Weed,	300
" Milton,		75	" 2nd,	D. R. Austin,	170
Lyme, 1st,	G. J. Harrison,	36	Norwich, 1st,	Hiram P. Arms,	249
" D. S. Brainerd,		140	" 2nd,	Alvan Bond,	332
" Hamburg,	Enoch F. Burr,	94	" 3rd,	J. P. Gulliver,	205
" Grassy Hill,	Alpha Miller,	50	" 4th,	R. P. Stanton,	150
Madison, 1st,		463	" Greenville,		126
" North,	P. Blakeman,	115	Orange,	A. C. Raymond,	185
Manchester, 1st,		268	Oxford,	Stephen Topliff,	116
" 2nd,		166	Plainfield, 1st,		74
Mansfield,	A. S. Atwood,	166	" Cen.,		76
" 2nd,	A. R. Livermore,		Plainville,	J. L. Dickinson,	265
Malborough,	W. C. Fiske,	69	Plymouth, 1st,		197
Meriden, 1st,	Geo. Thacher,	327	" Hollow,	James Averill,	170
" Central,		168	Pomfret, 1st,	Daniel Hunt,	148
Middlebury,			" Abington,	Henry B. Smith,	100
Middlefield,	Francis Dyer,	58	Poquonnock,	T. H. Rouse,	57
Middle Haddam,	John Newton,	27	Portland, 1st,	Harvey Talcott,	80
Middletown, 1st,		256	" Central,	S. G. W. Rankin,	122
" S.,	J. L. Dudley,	247	Preston,	Nathan S. Hunt,	62
" 4th,	L. S. Hough,	169	"		20
Milford, 1st,	Jonathan Brace,	576	Prospect, Long So.,	J. H. Paine,	72
" 2nd,	W. C. Scofield,	311	Putnam, 1st,	Edward F. Brooks,	70
Mill Plain,			" 2nd,		60
Monroe,	L. M. Shepard,	80	Redding,	Daniel D. Frost,	100
Montville,	John W. Salter,	106	Ridgefield, 1st,	Clinton Clarke,	244
"		20	" Ridgebury,		58
Mystic Bridge,	Walter R. Long,	97	Rockville, 1st,	Thomas O. Rice,	137
Naugatuck,	C. S. Sherman,	151	" 2nd,	C. H. Bullard,	200
New Britain, 1st,	Hor. Winslow,	140	Rocky Hill,	L. B. Rockwood,	201
" S.,	Saml. Rockwell,	235	Roxbury,	Austin Isham,	176
New Canaan,	F. W. Williams,	180	Salem,	B. B. Hopkinson,	63

Churches.	Ministers.	Members.	Churches.	Ministers.	Members.
Salisbury,	Adam Reid,	203	Unionville,	Giles M. Porter,	72
Saybrook, Old,	Salmon McCall,	266	Vernon,		203
" Center Brk,		123	Wallingford,	E. R. Gilbert,	231
" Deep River	Geo. W. Connitt,	193	Warren,		136
" Essex,	Jas. A. Gallup,	74	Washington, 1st,	Ephr. Lyman,	193
Sharon,	L. E. Lathrop,	136	" "	C. S. Smith,	110
Sherman,	M. Gelston,	162	Waterbury, 1st,	W.W. Woodw'th,	378
Simsbury,	A. McLean,	144	" 2nd,	S. W. Magill,	126
" "	S.T. Richards,		" New Preston,	Alex. Murdock,	83
Somers,	G. A. Oviatt,	240	Watertown,	Geo. P. Prudden,	223
Southbury, 1st,		81	Westbrook,		222
" S. Britain,	A. E. Lawrence,	137	Westchester,	S. D. Jewett,	82
Southington,	Elisha C. Jones,	486	West Haven,	Erastus Colton,	106
S. Windsor,	J. B. Stoddard,	109	Weston,	Z. B. Burr,	58
" Buckland,	Wm. Wright,	114	Westport,	T. Atkinson,	87
" Theol. Ins.,	Bennett Tyler,	74	Wethersfield,		475
Stafford, East,	Jos. Knight,	48	Willington,	David Bancroft,	98
" Springs,	Hiram Day,	51	Wilton,	T. S. Bradley,	209
" West,	Alva C. Page,	50	Winchester,		87
Staffordville,	Charles Hyde,	15	Windham, 1st,	Geo. I. Stearns,	102
Stamford, 1st,	H. B. Elliot,	218	" Scotland,	Thos. Tallman,	106
" N.,		126	" Willimantic,	S. G. Willard,	119
" "	A. B. Collins,	21	Windsor, 1st,	T. A. Leete,	109
Sterling,		74	Windsor,	T. H. Rouse,	36
Stonington, 1st,	N. B. Cook,	94	" Locks,	S. H. Allen,	42
" 2nd,	William Clift,	171	Winsted,	H. A. Russell,	159
Stratford,			Winsted, 2nd,	C. H. A. Bulkley,	65
Suffield, 1st,	J. R. Miller,	201	Wolcott,	A. C. Beach,	82
" W.,	Henry J. Lamb,	85	Wolcottville,	Ralph Smith,	
Terryville,	M. Richardson,	176	Woodbridge,	J. Guernsey,	218
Thompson,	A. Dunning,	248	Woodbury, 1st,	R. G. Williams,	175
" "		50	" 2nd,	John Churchill,	250
Tolland,	Abram Marsh,	113	Woodstock, S.,		135
Torrington,	Stephen Fenn,	125	" W.,	J. W. Sessions,	85
Torrington,	J. A. McKinstry,	65	" N.,		130
Trumbull,	Stephen A. Loper,		" E.,		163
Union,	S. J. Curtiss,	47			

NEW YORK.

Adams, P.,			Baldwinsville, P.,	John R. Young,	
Albany,	Ray Palmer,	212	Bangor,	A. B. Dille,	60
Alexander, P.			Barre Center, P.,	Bela Faucher,	
Allegany,		14	Barryville,		28
" Mission,	Joshua Potter,	84	Belfast,		18
Allen, I.,			Bell Port,	J. Gibbs,	32
Amenia,			Bergen,	A.O. Wightman,	115
Ameniaville, I.,	O. H. P. Deyo,		" P.,		
Andes, P.,			" Free, I.,	N. H. Short,	
Andover, P.,			" Stone, I.,		
Antwerp, I.,	C. B. Pond,		Berkshire, P.,	O. P. Conklin,	
Apulia, I.,			Binghamton,	Chester Fitch,	115
Arcade, I.,			Black Creek, P.		
Ashville,		42	Bloomfield, E.		
Augusta, I.,	O. Bartholomew,		" W.,	G.C. Overheiser,	124
Austerlitz, I.,	Samuel Utley,	40	Borodino, P.,	H. Harris,	
Bainbridge, P.,			Boston, P.,		
Baiting Hollow,	C. Youngs,	47	Brasher,		10

Churches.	Ministers.	Members.	Churches.	Ministers.	Members.
Bridgewater,		95	Coventry, E. P.,	— Lockwood,	
Brighton,	John Wicks,	101	Coventry, W. P.,	John B. Hoyt,	
Bristol, I.,	H. E. Woodcock,	95	Covington, I.,		
<i>Brooklyn,</i>			Crown Point, 1st,	J. Bradshaw,	135
Ch. of Pilgrims,	R.S. Storrs, Jr.,	424	“ “ 2nd,	C. C. Stevens,	36
Plymouth Ch.,	H. W. Beecher,	757	Danby,	R. Woodruff,	
Clinton Avenue,	W.I. Budington,	129	“ P.,		
South Cong. Ch.,		97	Darien, I.,		
Bedford, Church,		20	Davenport, I.,		
Williamsburg,	S. S. Jocelyn,	28	Deansville, I.,	A. C. Tuttle,	21
Elm Place,	S. D. Cochran,	117	Denmark,		
Park Cong. Ch.,	F.E.M. Bachelor,	135	Depauville, I.,		
Central Cong.,		44	De Peyster, P.,	G. Cross,	71
Warren st. Miss.,	S. Bayliss,	74	Deposit, P.,	W. Seymour,	
“ New England,	Wm.R. Tompkins,	44	De Ruyter, P.		
			Dryden, I.,		
Burke, P.,	R. R. Deming,		Durham, P.,	Marcus Smith,	
Burlington,			“ W. P.,	L. H. Fellows,	
Burville,	G. M. Jenks,	43	East Otto, P.,	E. D. Chapman,	47
Busti,		19	E. Sugar Grove,	H. E. Ruggles,	60
Byron, P.,			Eaton Village,	C. Keeler,	
Cambria,	E. Parmelee,	104	Eden, P.,		
Camden, P.,			Edinburgh, I.,		18
Camillus, P.,			Edwards,		
Canaan,		80	Elba, P.,	E. G. Townsend,	30
Canandaigua,	O. E. Daggett,	366	Elbridge, I.,	C. Hudson,	
Canastota, I.,			Elizabethtown,	C. Kidder,	167
Candor,		93	Ellicottville,		
Canoga, I.,			Elmira,		
Canton, South,	B. Burnap,	31	Elpis,		32
Caroline, I.,			Evans, 1st,		
Carthage,	H. H. Waite,	85	“ N.,	B. C. Ward,	63
Castile, I.,			“ Center,		73
Cattaraugus, Miss.,	A. Gleason,		Exeter, P.,	D. Van Valkenburgh,	102
Cazenovia, I.,	A. Kingsbury,		Fairport,		
“ 1st P.,	G. S. Boardman,		Fire-place, Neck,	N. Hawkins,	22
Centerfield, I.,			Flushing,	S. Bourne,	60
Centerville, I.,	M. Lane,		Fly-Creek, P.,		
Center Lisle,		86	Fowlerville, I.,	T. A. Wadsworth,	78
Champion,	R. A. Wheelock,	105	Franklin, P.,	T. S. Clarke,	
Champlain, P.,	Nathan Leighton,		“ I.,	S. P. Marvin,	252
Chazy, P.,	A. B. Brinkerhoff,		Franklinville, P.,		
Chenango, F., P.,			Freetown, P.,	A. Kidder,	140
Chilli, P.,	James Fenner,		Friendship,	A. S. Shafer,	60
Chippeway st.,	S. Young,	40	Gaines, I.,		
Churchville, I.,	W. Dewey,	58	Gainesville,		
Cincinnati, P.,	H. W. Lee,		Gasport, I.,		
Clarkson, I.,	E. M. Toof,		Genoa, 1st, P.,		
Clayton, P.,			“ 2nd, P.,		
Clinton,	R. G. Vermyle,	260	“ 5 Cor., P.,	W. S. Franklin,	50
Clymer,		25	Georgetown,	W. E. Holmes,	29
Colchester,	E. F. B. Orton,		Gerry,	R. B. Bull,	82
Cold Creek, P.,	— Lillie,		Gilbertsville, P.,		246
Collins,		22	Gloversville,	H. N. Dunning,	204
Columbus,	Wm.B. Tompkins,	55	Gouverneur, P.,	B. B. Beckwith,	
Comac,	L. C. Hallock,		“ I.,	Alfred Ingalls,	
Copenhagen,	O. Place,	57	Greene, P.,	— Gilbert,	
Corydon,	Asher Bliss,	10	Greenfield, I.,	— Eastman,	
			Greenport,	Albert Fitch,	50
			“ colored,	Peter Booth,	18

Churches.	Ministers.	Members.	Churches.	Ministers.	Members.
Griffin's Mills, P.,	R. M. Sandford,		Marathon, P.,		
Groton, E.,	P. Bates,	68	Marcellus, 2nd, P.,		
" W. P.,	P. R. Kinney,		" 1st, P.,	J. P. Tompkins,	
" Hollow, P.,			Marion, I.,		
Guilford, P.,	J. L. Janes,		Marshall,	H. H. Kellogg,	76
Hamburg, P.,			Masonville, I.,	A. E. Everest,	
Hamden, P.,			Massena, 1st,		47
Hamilton,		101	" 2nd,		32
Hancock,	I. D. Cornwell,		Matthew's Mills, P.,	D. H. Kingsley,	
Hannibal, P.,			McDonough, I.,		
Harford,	G. R. Entler,	29	McGrawville, P.,	E. B. Faucher,	
Harpersfield, P.,	Harper Boies,		Medina, P.,	Charles E. Furman,	
Hartfield,			Meredith, P.,	Charles Chapman,	
Hartwick, P.,	E. V. Wales,		Mexicoville, P.,	Thos. A. Weed,	
Henrietta,	S. W. Streeter,	69	Middlefield, P.,	A. North,	86
Henvelton,	L. W. Chaney,	80	Middletown, P.,	D. Lancaster,	130
Herman, I.,			" (Del. Co.),		139
Holland,		53	Miller, Place,	Thomas Harris,	
Holley, P.,	Jona. Copeland,		Millville, P.,		82
Honeoye Vill., I.,	R. Paine,	16	Moir, P.,		
Hopkinton,	E. Wood,	68	Moocers, P.,	Moses Chase,	
Howell's Depot,	Azel Downs,		Moravia,	A. V. H. Pond,	
Ithaca, Payson			Moreau, P.,	Walter Doe,	
" ch. I.,			Moriah,	C. Ransom,	147
Jamestown,	L. H. Rouse,	119	Morrisania,	C. O. Reynolds,	74
Jamesville, P.,	W. E. Caldwell,		Morristown, P., (O.S.)		
Jasper, I.,			Morrisville,		87
Java, I.,	N. T. Yeomans,		Mt. Hope,	Azel Downs,	85
Jay,		30	Mt. Sinai,	T. Harris,	127
Jericho,			Munnsville,		
Keene,		10	Napoli, P.,	John Scott,	
Keezeville, P.,			Newark Valley, P.,	Marcus Ford,	
Kiantone,	W. F. Reynolds,	65	New Berlin, P.,		
Kirkland,		49	New Concord, I.,	T. S. Brown,	
Lafayette, P.,			Newfield, P.,		
Lakeville, I.,			New Haven, P.,	W. W. Warren,	
Lawrenceville,	G. B. Rowley,	33	New Hudson,		30
Lebanon,	— Wordsworth,		New Lebanon, I.,		100
Lenox, P.,	A. A. Graley,		New Lisbon, P.,		
Leon,			New Road,		80
Le Roy, I.,			New Village,	M. Lacost,	50
Lewis,	C. Hudson,	86			
Leyden,		54			
Linklaen,		46			
" P.,	S. S. Carrier,				
Lisbon,	M. L. Eastman,	85	Tabernacle,	J. P. Thompson,	263
Lisle, P.,	A. G. Orton,		Ch. of Puritans,	G. B. Cheever,	363
Little Valley,	C. Burgess,	37	Eastern Cong.,		100
Lockport,	S. Johnson,	174	Union Ch.,		122
Lorraine,			Free Cong. Ch.,		51
Lumberland,	Felix Kyte,	72	Twentieth Street,	Jona. Crane,	88
Lysander, P.,	E. C. Beach,		Bethesda,	C. B. Ray,	37
Madison,	M. S. Platt,	180	Smyrna, (Welsh)	G. Griffiths,	106
Madrid,		178	Washington Hts.,	O. H. White,	26
Maine, P.,	Wm. C. Boyce,				
Malone, P.,	J. R. Herrick,		Niagara City,	Jared Knapp,	26
Maltaville, I.,			Nichols, P.,		
Manchester,	L. B. Fifield,	16	Norfolk,	M. K. Cushman,	169
Manlius, P.,	A. H. Gaston,		North Adams,		23
Mannsville,	— Parmelee,	51	North Bay,		
			North East, I.,	Isaac Devoe,	

Churches.	Ministers.	Members.	Churches.	Ministers.	Members.
North Elba,	D. C. Osgood,	15	Reed's Corners, I.,		
North Evans,			Rensselaer Falls,	L. W. Chaney,	45
North Hudson, I.,		10	Richfield Sp'gs, P.,		
North Lawrence,	G. B. Rowley,	30	Richford, P.,		
North Pitcher,	Pindar Field,		Richmond Cen., I.,		
Northville, I.,			Richville,	G. Cross,	72
Norwich,			Riga,	J. Butler,	60
" Corners, I.,			Riverhead,	C. Lockwood,	86
Oneida Depot, I.,			Rochester, State- }	— Harper,	
Oneonta, P.,	W. Baldwin,	62	street, I., }		
Onondaga So., P.,			" St. Paul's st. I.,	D. D. Francis,	64
Ontario, I.,			" Plymouth Ch.,	Jona. Edwards,	170
Oramel,	G. B. Cleaveland,	34	Rodman,	D. Spear,	172
Orient,	H. Clark,		Rushford,	J. H. Henry,	53
Oriskany Falls,	P. Field,	42	Rushville, P.,	S. S. Hughson,	226
Orville, P.,	W. E. Caldwell		Russell,	Hiram Main,	57
Orwell, P.,			Rutland,	J. Douglas,	102
Otego,	W. Baldwin,	32	Sand Bank,		27
Otisco, P.,			Sandy Creek, P.,	R. Osborn,	82
Otsego, P.,			Sangerfield,		44
Otselic,			Saugerties,	S. B. Goodenow,	66
Owego,	W. H. Corning,	136	Savannah, I.,		
Oxford, P.,	H. Callahan,		Schoharie Court		
Paris Hill,	S. M. Campbell,	135	House, I.,		
Parishville,	B. Burnap,	68	Schroon,		19
Patchogue,	H. W. Hunt,	135	Scio, I.,	N. Hammond,	
Pekin,	J. F. Taylor,	26	Scott, P.,	J. S. Lord,	
Penn Yan,	J. Cunningham,	109	Sennett, P.,	Charles Anderson,	
Perry Center, I.,			Shaver Town, P.,	Thomas Larcom,	
Perrysburg,			Sheldon, P.,		
Peru, P.,			Sherburne, P.,	A. McDougall,	
Peterborough,			Sheridan, I.,		100
Pharsalia,			Sherman,		
Philadelphia,			Shinnecock,	W. Benjamin,	
Phillipsville,	A. M. Ball,	82	Sidney Center, I.,	W. H. Smythe,	
Phoenix, P.,			" Plains, P.,	A. Ketcham,	
Pierpont,	P. Montague,	28	Smithville,	J. B. Taft,	36
Pike, I.,			Smyrna,	D. F. Judson,	107
Pine Grove,	J. S. Cordell,	18	Speedsville,		30
Pitcairn, P.,			South Granville, P.,		
Pitcher, P.,			South Hartford, P.,		
Pittsford, P.,	Job Pierson, Jr.,		South Onondaga, I.,	Olney Place,	
Plainfield,			South Wales, P.,		
Plymouth,		34	Spencer,	C. W. Higgins,	120
Pompey, P.,	S. P. M. Hastings,		Spencerport,	J. H. Dill,	129
" Center, P.,	Edw. P. Smith,		Springfield,		
Poolville,		39	Springport, P.,		
Poospatue (Indian)		17	Stockbridge,		31
Port Byron, P.,			Stockholm,		134
Port Jefferson,	Samuel T. Gibbs,	52	" W.,		36
Portland, P.,	Lewis P. Laine,		Stockton,		40
Potsdam, P.,			Strykersville, P.,		
" W.,		30	Success,	John O. Wells,	
Poughkeepsie,	C. D. Rice,	158	Summer Hill, P.,	W. G. Hubbard,	
Prattsburgh, P.,	B. C. Smith,		Syracuse,	M. E. Strieby,	185
Preston, P.,			Ticonderoga,		70
Pulaski,	F. Shepherd,	147	Tompkins, 1st., P.,	O. H. Seymour,	
Randolph,	O. D. Hibbard,	52	" 2nd, P.,	S. I. White,	
Raymondville,	M. K. Cushman	22	Trewsbury,		17
Redfield, P.,			Triangle,	L. Johnson,	

Churches.	Ministers.	Members.	Churches.	Ministers.	Members.
Truxton, P.,			Waverley, I.,		
Tuscarora, Miss.,	G. Rockwood,	84	Wayne, I.,		
Union Center,	M. Gaylord,	60	Wells River,	Stewart Sheldon,	11
Union Valley,	S. S. Carrier,		Wellsville, I.,	N. Hammond,	
Union Village,	C. S. Shattuck,	92	Westfield,		
Upper Aquebogue,	E. Hale,	196	Westford, P.,	D. C. Tyler,	99
Urbana, W.,	Wm. H. Halliwell,		West Greece,	Wm. F. Torrey,	68
Varick, I.,			West Monroe, P.,	S. W. Leonard,	
Verona, P.,	Charles Machin,		Westmoreland, I.,	L. A. Sawyer,	182
Versailles,		15	West Moriah,		
Victor, I.,	— Waterbury,		West Newark,		34
Virgil,	P. Bates,		Whitney's Point,	— Janes,	
Volney, P.,	J. Petrie,		Willett, P.,	C. L. Crandall,	
Waddington,		41	Willsborough,	S. A. Barnard,	61
Wadham's Mills,	J. A. Woodhull,	98	Williamson, I.,		
Wading River,	J. H. Francis,		Williamstown, P.,		
Walton, 1st, I.,	J. S. Pattengill,		Wilmington,		20
" New Road,	Chs. S. Smith,		Winfield,	P. S. Pratt,	72
Walworth, I.,			Woodville,	R. Jones,	34
Warner Town, I.,	W. Benjamin,		Worcester, P.,		
Warsaw,	J. Vincent,	181	York, I.,	S. Sheldon,	
Washingtonville, I.,	— Hemming,		Yorktown, P.,		

NEW JERSEY.

Chester,	L. I. Stoutenburg,	153	Paterson,	200
Newark,	W. B. Brown,	280		

PENNSYLVANIA.

Bradford,	Samuel Porter,	28	Orwell,	N. Pinne,	
Cambridge,	L. L. Radcliffe,		Pottersville,	J. G. Sabin,	72
Conneaut,	U. T. Chamberlin,	50	Randolph,	— Smith,	
Corydon, Allegany			Salem,	D. R. Barker,	
Farmington,	E. D. Chapman,	54	Springfield,		15
Jackson,		29	West Greenville,		
Lee Roysville,		17	Wilmington,		15
Mercer,	D. R. Barker,	40			

OHIO.

Akron,	N. P. Bailey,	115	Braceville, P.,	B. Y. Messenger,	46
Amherst, P.,		24	Brecksville, P.,		127
Andover, P.,	L. B. Beach,	40	Brighton,	T. H. Delamater,	41
" W.,	H. Geer,	60	Brimfield,		42
Atwater, P.,	Elias C. Sharpe,	143	Bristol,	P. A. Beane,	48
Aurora,	Jos. S. Graves,	74	Bronson, P.,		45
Austinburg,	Abm. Blakely,	88	Brooklyn, P.,	Calvin Durfee,	33
Avon,	Wm. F. Milikan,	42	Brownhelm, P.,	Hub'd Lawrence,	84
Bainbridge,		40	Brown Township,		
Bath, P.,		30	(Welsh)	Rees Powell,	
Bedlow,		75	Brunswick,		40
Bellevue,	A. D. Barber,	98	Brynberian,		
Belpre,	Francis Bartlett,	46	Bucyrus,	O. Burgess,	34
Berlin, P.,	Gould C. Judson,	69	Burton, P.,	Eben. Bushnell,	101
Black River,	A. H. Betts,	25	Cambria, (Welsh)	James Davies,	165
Bloomfield, P.,		60	Canfield,		22
Boardman, P. O. S.,	James Price,	20	Carmel, (Welsh)	John Thomas,	31
Boston, P.,	George Palmer,	17	Carlisle,		52

Churches.	Ministers.	Members.	Churches.	Ministers.	Members.
Center,		56	Hartford,	James Harrison,	80
Centerville,	Thomas Thomas,	64	"	B. Fenn,	40
Chagrin Falls,	E. D. Taylor,	45	Hinckley, P.,	J. M. Whipple,	41
Charlestown,	W. B. Orvis,	60	Hudson,	N. Barrett,	110
Chatham, P.,	Caleb Burbank,	52	Huntington,		43
" Free,		55	Huntsburg,	V. D. Taylor,	46
Chester,	Wm. Dempsey,	155	Independence, P.,	F. T. Sharpe,	19
Cincinnati, 1st,	H. M. Storrs,	130	Ironton,		74
" Vine st.,	C. B. Boynton,	250	Jefferson, P.,		29
" (Welsh)	Thomas Edwards,	120	Jeffersonville,	James H. Spelman,	
Claridon,	E. D. Taylor,	100	Johnston,	Xenophon Betts,	49
Clarksfield,	Samuel Penfield,	55	Kinsman, P.,	Henry B. Eldred,	122
Cleveland Ply- }	J. C. White,	110	Kirtland,	E. W. Allen,	72
mouth Ch., }			Lafayette,	L. W. Brintnall,	32
" E.,	C. W. Torrey,	70	La Grange,	John Keep,	24
" Ohio City,	Thome,	40	Laporte,	Henry Cowles,	40
Collamer,	Sharp,	39	Lawrence,	L. L. Fay,	80
Columbia,			Lena,		24
Columbus,	J. M. Steele,	120	Lenox,	A. M. Richardson,	124
Columbus, (Welsh)	J. H. Jones,		Le Roy,		11
Concord,			Litchfield,	Joseph Hurlbut,	51
Cook's Corners,		35	Little Muskingum,	L. L. Fay,	22
Cooly'l & Hoek'gpt	C. D. Curtis,	47	Lodi,		57
Copley, P.,		23	Lyme, P.,	Theo. Packard, jr.,	88
Cuyahoga Falls,	Prof. Husford,	94	Madison, 1st,	L. S. Atkins,	83
" (Welsh)		30	Madison,	R. S. Eggleston,	137
Dayton,	S. P. Fay,	60	Mansfield,	J. B. Walker,	168
Delaware, (Welsh)	Rees Powell,		Mantua,	Samuel Lee,	50
Dodi,		57	Margaretta, P.,	Hiram Smith,	73
Dover,		77	Marietta,	Thomas Wickes,	323
" 2nd,	A. Blakely,	110	McConnellsville,	Henry Case,	22
Eaton,	Erastus Cole,	20	McCutchinsville,		40
Edinburgh,	J. S. Spelman,	50	Mecca,	Benj. Walker,	28
Ellsworth,	P. Chandler,	77	Medina,	D. A. Grosvernor,	75
Euclid Village,		35	" Free,	M. W. Fairfield,	45
Fairfield,	Lucius Smith,	72	Mesopotamia, P.,	Ward Childs,	67
Farmington, P.,		36	Middlefield,		12
" W.,		75	Middlebury,		100
Fearing,	Geo. V. Fry,	45	Milan,	A. Hartpence,	180
Fitchville,		30	Milton,	Francis Muzzey,	
Florence, P.,	E. Barber,	44	Monroe,	H. D. Lowing,	42
Four Corners,		33	Montgomery,	Nath. T. Fay,	22
Fowler,	George Smith,	18	Montville,		
Franklin,	J. A. Seymour,	53	Morgan,		69
Fredericktown,		46	Moscow,	O. H. Newton,	
Freedom,	Wm. Potter,	82	Mt. Liberty,		29
Geneva, P.,	S. D. Taylor,	96	Mt. Vernon,	S. C. Leonard,	204
Grafton,	Erastus Cole,	50	Nelson,	F. Maginnis,	65
Granger,	Wm. Johnson,	45	New Albany,	J. H. Spelman,	
Granville, (Welsh)	Thomas W. Evans,		Newark, (Welsh)	D. Jenkyns,	
" "	D. Jenkyns,		Newbury, P.,	D. Witter,	25
Greene, P.,		37	Newton, P.,	W. R. Stephens,	68
Greenbush,			Northampton, P.,	C. J. Pitkin,	28
Greenfield, P.,	R. S. Lockwood,	62	Norton, P.,		25
Guilford,		48	Oakhill, (Welsh)	John A. Davies,	60
Gustavus, P.,	John B. Allen,	145	Oberlin,	C. G. Finney,	1391
"	E. J. Comings,	79		J. Morgan,	
Hamden, P.,		73	Olmstead Falls,		40
Harmer,	Wm. Wakefield,	75	Orwell,	Amos Dresser,	24
Harperfield,		60	Palmyra, P.,	A. Y. Tuttle,	12

Churches.	Ministers.	Members.	Churches.	Ministers.	Members.
Palmyra, (Welsh)	John Williams,	54	Solon, P.,	John Seward,	31
Paris, "	David Davies,		Southington, P.,		58
Parkman,		18	Springfield,		54
Parma, P.,	Phineas Kingsley,	46	Streetsborough, P.,	D. B. Davidson,	40
Penfield,		57	Strongsville,	Gideon Dana,	57
Peninsula,	G. W. Palmer,		Strongsville, P.,	O. W. White,	63
Peru, P.,	Enoch Conger,	47	Sycamore,	John Pettitte,	135
Pierpont,	H. D. Lowing,	28	Tallmadge, P.,	Carlos Smith,	204
Pittsfield,		88	" (Welsh)	Benj. Lewis,	33
Plymouth,	E. P. Salmon,	30	Temple Bar, "	David Davies,	31
Pomeroy, (Welsh)		70	Thompson,	Thomas Adams,	70
Portage River,	— Delonson,	40	Troy,		49
Radnor, (Welsh)	R. Powell,	80	Tynrhos, (Welsh)		95
Randolph,	Jos. Merriam,	55	Vermillion, P.,	J. B. Parlin,	55
Ravenna,	J. C. Hart,	140	Vernon,		45
"	Willard Burr,		Vienna, P.,	Xenophon Betts,	59
Rawsonville,			Wadsworth, P.,		13
Richfield,	Horace Smith,	51	Wakeman, 1st, P.,		24
Ridgefield, P.,		57	" 2nd,	J. Van Wagner,	98
Ridgeville,	C. C. Baldwin,	36	Wayne, P.,		85
Ripley, P.,		24	Wellington, Free,	H. E. Peck,	94
"	Joseph Edwards,	12	" P.,	A. R. Clark,	83
Rochester, P.,	M. Elliott,	39	Welsh Settlement,	James Davies,	
Rockport,			Westfield,	Andrew J. Drake,	13
Rome, P.,	F. L. Arnold,	40	Weymouth,	Charles C. Baily,	32
Rootstown,	John Williams,	81	Whiteford,	L. P. Mathews,	
Ruggles,	W. F. Millican,	45	Whitewater, (W'h)	James M. Pryse,	150
Sandusky City,	Alex. Duncanson,	130	Williamsfield, W.,	George Roberts,	93
Sardinia,			" Center,	L. B. Beach,	55
Saybrook,	L. S. Atkins,	27	Willoughby, P.,		66
Seville,	Theodore J. Keep,	44	Windham, P.,	Hiram Bingham,	183
Shalersville,		12	Windsor,	A. A. Whitmore,	17
Sharon,	Wm. Johnson,		York,	A. Sanderson,	83
Sheffield,		24	Youngtown, (W'h)	Thomas Evans,	86
Sherman, P.,		13	Zoar,	Rees Harris,	26

INDIANA.

Boonville,	Walter Mitchel,	57	Noblesville,	James McCoy,	20
Buenavista,	— Brice,	22	Northport,		
Edinburgh,		15	Ohio Township,	Walter Mitchell,	31
Elkhart,	W. W. Atwater,		Ontario,	A. G. Martin,	
Hamilton Co.,	Jabez Neal,	25	Orland,	Jacob Patch,	92
Haw Patch,			Otter Creek,		16
Indianapolis, (German)		32	Petersburg,	Lewis Wilson,	
La Grange,			Portland,	— Taylor,	
Liber,	— Taylor,	25	South Rigo,	Welton Modesitt,	20
Lost Creek,		16	Terre Haute,	M. A. Jewett,	200
Marshall,	Jacob Chapman,	70	West Rigo,	Welton Modesitt,	30
Mechanics' Ville,	Lewis Wilson,		Westfield,	James McCoy,	60
Michigan City,	D. M. Bardwell,	50	Winchester,	— Brice,	30
New Corydon,	James Boggs,				

ILLINOIS.

Albany,			Amboy,	D. Wert,	12
Algonquin,	E. C. Birge,	15	Atlanta,	L. Foster,	38
Altona;	A. Root,		Atlas,	C. S. Cady,	50

Churches.	Ministers.	Members.	Churches.	Ministers.	Members.
Avon,	S. Dilly,	10	Geneva,		23
Annawan,	Asa Prescoat,	25	Grand Detour,	William Todd,	27
Aurora,	Lewis Benedict,	196	Granville,	J. L. Jenkins,	83
Babcock's Grove,	Wm. Holmes,		Griggsville,		161
Barrington,	D. S. Dickinson,	32	Hadley,		
Barry,	G. J. Barrett,	20	Hampton,	W. Porter,	12
Batavia,	Wm. E. Merriman,	80	Hat Grove,	L. H. Parker,	35
Beardstown,	J. Caldwell, Jr.,		Henry,	A. Morse,	32
Belvidere,		22	Hickory Creek,		6
Bernadotte,			Hillsgrove,		
Big Grove,	L. Church,		Huntley's Grove,		9
Big Rock,	Hiram G. Warner,	21	Jacksonville,	Edwin Johnson,	136
Big Woods,	Israel Matteson,	19	Jericho,	C. O. Breed,	21
Bloomington,	M. Judd,		Joliet,	Lewis A. Loss,	11
Bloomington,	E. P. Ingersoll,	65	Kankakee,		
Brimfield,		133	Kendall,	Royal Reed,	30
Bristol,	Wm. Gay,	66	Kewanee,	C. H. Pierce,	57
Buda,			Knoxville,	— Rudd,	36
Bunker Hill,			Lafayette,	S. G. Wright,	50
Burlington,		20	La Harpe,	T. H. Johnson,	32
Byron, 1st,	R. M. Pearson,	66	Lamoile,		
" Central,	G. Gemmel,	38	La Salle, 1st,	Wm. H. Collins,	35
Cambridge,	J. D. Baker,	39	Lawn Ridge,	M. N. Miles,	90
Canton,	E. Marsh,	120	Lee Center,	S. W. Phelps,	35
Carthage,	Wm. B. Atkinson,	16	Lisbon,	Wm. Bridgeman,	150
Chandlerville,	T. Lippincott,	52	Lockport,	Joel Grant,	62
Chesterfield,	G. W. Stimson,	45	Lodi Station,	H. N. Norton,	23
Chicago, 1st,	W. W. Patton,	196	Lowell,	G. B. Hubbard,	
" Plymouth,	J. E. Roy,	114	Lyndon,	Daniel Chapman,	83
" New Eng.,	J. W. Bush,	56	Lyonsville,		25
" South,	C. S. Cady,		Lysander,	John Wilcox,	15
" Edwards,	W. A. Nicholls,	30	Marseilles,		
Como,	J. W. North,	21	McHenry,		18
Compton and } Virgil, }	B. Baxter,	29	Mendon,	A. B. Campbell,	109
Concord,		71	Mendota,		
Crete,			Metamora,	J. T. Dixon,	55
Crystal Lake,	Z. L. Fuller,	24	Middlesex,		10
De Kalb Center,	R. C. Bristol,	16	Millburn,	W. B. Dodge,	67
Danville,			Moline,	A. B. Hitchcock,	117
Demont,	R. C. Bristol,	14	Montebello,	W. C. Merritt,	43
Dixon,	Horatio Hsley,	32	Morris,	E. B. Turner,	78
Dover,	E. G. Smith,	100	Morton,	S. R. Thrall,	
Dundee,	N. C. Clark,	77	Munro,		16
Earl,	John Jones,	19	Naperville,	Hope Brown,	61
East Du Page,		35	Neponset,		9
Elgin,	W. E. Holyoke,	190	Nettle Creek,		
Elida,	S. P. Sloan,	37	Newark,	Lucien Farnham,	88
Elk Grove,	D. H. Kingsley,	53	Newburgh,		25
Elmwood,	J. Steiner,		Newtown,	G. J. Barrett,	35
Fairfield,	C. Porter,	16	Nona,	A. D. Laughlin,	27
Farmington,	J. M. Williams,	101	Ontario,	A. I. Drake,	45
Flagg Creek,		27	Orangeville,		40
Fox Lake,		8	Osceola,		
Fulton City,		17	Oswego,	Jno. VanAntwerp,	30
Galesburg,	C. M. Tyler,	453	Ottawa,	M.K. Whittlesey,	103
" ,	E. Beccher, D.D.,	88	" Free ch.,	George Schlosser,	
Galva,		14	Otter Creek,		
Gap Grove,	W. G. Johnstone,	18	Pawpaw,	Calvin Porter,	
Geneseo,	S. H. Waldo,	144	Payson,		58
			Peoria,	Henry Adams,	120

Churches.	Ministers.	Members.	Churches.	Ministers.	Members.
Peoria.	A. A. Stevens,	79	Sheffield,	A. Lyman,	21
Peru,	A. L. Harrington,	30	Shiloh,		28
Pittsfield,	William Carter,	168	Shirland,	C. B. Donaldson,	18
Plainfield,	W. D. Webb,	132	Spoon River,	B. M. Amsden,	42
Pleasant Grove,		31	Sycamore,	D. Gore,	107
Plum Grove,	William Holmes,	23	Toulon,	R. C. Dunn,	90
Port Byron,	William Porter,	39	Tremont,	S. R. Thrall,	58
Princeton,	O. Lovejoy,		Twelve Mile Grove,	G. S. Johnson,	28
Providence,	D. Todd,	42	Udina,	S. H. Thompson,	53
Quincy, 1st,	S. H. Emery,	168	Union Grove,		29
“ Center,	Horatio Foote,	149	Vermillion,	G. B. Hubbard,	126
Ringwood,			Victoria,	W. Beardsley,	25
Rockford, 1st,	H. M. Goodwin,	178	Virgil,		22
“ 2nd,	Joseph Emerson,	145	Watagu,	S. Penfield,	
Rockport & Atlas,	G. J. Barrett,	30	Waukegan,	W. M. Richards,	81
Rockton,	John Perham,	105	Waverly,	James Weller,	140
Roscoe,	B. M. Amsden,	33	Wayne,	Lewis E. Sykes,	35
Roseville,	J. A. R. Rogers,	42	West Big Rock,	C. Breed,	
Round Prairie,	N. P. Coltrine,	85	Wethersfield,	W. G. Bartle,	92
Sandwich,	J. R. Kennedy,	27	Winnebago,	S. P. Sloan,	
St. Charles,	G. S. F. Savage,	208	Wioma,		
St. Louis, Mo.	T. M. Post, D.D.,	145	Woodburn,	C. B. Barton,	58
Savannah,	J. J. Hill,	20	Wythe,	Thos. H. Johnson,	35
Shabbona Grove,	A. Prescott,	15			

MICHIGAN.

Adams,	G. W. Nicholls,	44	Dexter,	J. B. Fisk,	50
Adriaui,	R. G. Greene,	102	Dowagiac,	N. H. Barnes,	63
Alamo,		9	Dundee,	J. C. Crane,	42
Algonac,		25	Eagle and Delta,	W. P. Esler,	59
Almont,	E. L. Boring,	75	Eaton Rapids,	J. S. Kidder,	35
Ann Arbor,	Wm. L. Mather,	103	Essex,		13
Armada,	S. A. Benton,	55	Farmer's Creek,		33
Atherton,		24	Franklin,		25
Augusta,	M. M. Porter,	16	Galesburg,	T. Jones,	174
“	E. Andrus,	57	Genesee, 1st, }	A. B. Pratt,	{ 23
Barry,		20	“ 2nd, }		{ 35
Bedford,		33	Goodrich,	H. Bates,	24
Benton,	W. B. Williams,	15	Grand Blanc,	J. Winters,	35
Border,	Louis Mills,	16	Grand Rapids, 1st,		190
Boston,	S. Hemenway,	27	“ 2nd,	James Ballard,	47
Bowne,		7	Grandville,	— Strong,	33
Bruce,		6	Grass Lake,	Wm. E. Catlin,	112
Caledonia,		18	Greenville,	C. Spooner,	27
Campbell's Corn's,	E. T. Branch,	57	Hanover,		15
Cannon,	J. H. Hard,	28	Hartford,	A. Rowe,	20
Cascade,		15	Hartland,		12
Charlotte,	W. B. Williams,	24	Howell,	D. L. Eaton,	30
Chelsea,	Hiram Elmer,	60	Hudson,	L. S. Hobart,	112
Chesterfield,	E. Whitney,	35	Ionia,	— Landis,	54
Climax,		22	Jackson,	Asa Mahan,	221
Clinton,	S. S. Hyde,	260	Kalamazoo,	E. Taylor,	194
Columbus,	W. P. Russell,	18	Kalamo,		9
Commerce,		45	Keeler,	W. H. Osborne,	18
Cooper,	P. Taylor,	50	Lapeer,	W. C. Smith,	24
Dearborn,		13	Laphamville,		18
Delta,	W. P. Esler,		Lawrence,	A. Rowe,	28
Detroit,	H. D. Kitchel,	308	Lenox,		
De Witt,		20	Leonidas,		10

Churches.	Ministers.	Members.	Churches.	Ministers.	Members.
Le Roy,		67	Port Huron,		19
Lima,	W. S. Clark,	48	Portland,	H. Root,	26
Litchfield,		88	Raisinville,		21
Livonia,			" E.,		10
Lodi,	John Patchin,	38	Ransom,	Wm. Wolcott,	23
London,	Wm. Wolcott,	25	Ray and Lenox,		53
Lowell,	S. Hemenway,	9	Richmond,	W. P. Russell,	50
Lyons,	H. Grattan,	12	Rochester,		4
Medina,	George Barnum,	82	Romeo,	P. R. Hurd,	124
Memphis,	W. P. Russel,	70	Royal Oak,		95
Milford,		102	Salem,	John D. Pierce,	94
Nankin,		34	Sebewa,		11
New Baltimore,	E. Whitney,	58	Sharon,	James Howell,	23
New Canandaigua,	E. T. Branch,	11	St. Clair,	G. M. Tutbill,	26
New Haven,	O. M. Goodall,	26	St. Joseph,	H. Lucas,	18
Newport,		10	Steele's Landing,		51
Newton,	A. W. Bushnell,	15	Sylvania,	N. Shapley,	76
Niles,		25	Union City,	R. Hatch,	141
Olivet,	E. N. Bartlett,	108	Utica,	W. Platt,	14
Osceola,		9	Vermontville,	Chas. Temple,	85
Otiseo,		18	Vernon,		14
Otsego,	— Wheelock,	48	Victor,		31
Owasso,	O. M. Goodall,	31	Vienna,	A. B. Pratt,	25
Pinekney,	J. B. Fisk,	19	Watervliet,	W. H. Osborn,	27
Plainfield,		14	Wayne,	O. C. Thompson,	14
Pontiac,	Adin A. Fletcher,	181	Wheatland,		30

WISCONSIN.

Albany,	Jas. Jameson,	14	Delafield, (Welsh)	Richard Morris,	45
Allen's Grove,	N. D. Graves,	109	Delavan,	Joseph Collie,	120
Alto,		21	De Soto,		12
Appleton,	H. H. Benson,	69	Dodge Center,		
Arena,	David Jones,		Dodgeville,		47
Argyle,		12	" (Welsh)	Evan Owens,	73
Aztalan,		28	Dover,	A. S. Allen,	17
Baraboo,		50	Dowagiac,	Edm. W. Waldo,	26
Beaver Dam,	J. J. Miter,	138	Dunkirk,	Abner Barlow,	
Bee Town,	S. W. Eaton,	10	East Troy,	C. Morgan,	64
Beloit,	H. N. Brinsmade,	306	Elk Grove,	Calvin Warner,	41
Berlin,			Elkhorn,	L. H. Johnson,	24
Black River Falls,	W. Bigelow,	12	"	Calvin Warner,	53
Blake's Prairie,	A. M. Dixon,	57	Emerald Grove,	O. F. Curtis,	81
Bloomfield,			Emmet,		13
Blue Mound,		25	Empire,		
Bonner Branch,	Calvin Warner,	27	Evansville,	C. M. Morehouse,	23
Bristol,	F. Lawson,	3	Exeter,		
Brookfield,		19	Fairplay,	J. D. Strong,	22
Brooklin,	S. Bristol,	34	Fond du Lac,	S. Hawley,	195
Buena Vista,	W. J. Smith,	20	Fort Atkinson,	D. C. Curtis,	59
Burlington,	P. C. Pettibone,	33	Fort Howard,		11
Byron,			Fountain Prairie,		19
Caledonia,			Fox Lake,	H. H. Dixon,	38
Center,	T. G. Cole,	46	Fulton,	Robert Sewall,	40
Ceresco,	H. M. Chapin,	67	Genesee,	S. D. Peet,	50
Clyman,		9	Geneva,	E. G. Miner,	107
Cooksville,	C. M. Morehouse,	13	Genoa,	C. C. Cadwell,	37
Columbus,			Granville,	J. Manley,	
Danc,			Green Lake,	Sherlock Bristol,	27
Darlington,			Half-Way Prairie,		

Churches.	Ministers.	Members.	Churches.	Ministers.	Members.
Hampden,	J. Lewis,		Platteville,	John Lewis,	161
Hartford,	A. Clark,	53	Pleasant Hill,	C. C. Overton,	42
Hartland,	R. R. Snow,	24	Pleasant Prairie,		37
Hazel Green,		31	Potosi,	Ed. Morris,	12
Hebron,			Prairie du Chien,	L. L. Radcliffe,	8
Hortonville,	A. C. Lathrop,	11	Prairie du Sac,	D. T. Noyes,	23
Ixonia, (Welsh)	E. Harris,	25	Prescott,	Richard Hall,	24
Janesville,	H. Foote,	181	Princeton,	E. G. Bradford,	30
Jefferson,		19	Racine,	M. P. Kinney,	78
Johnstown,	S. S. Bicknell,	68	" (Welsh)	E. Griffith,	62
Kenosha,	N. C. Chapin,	159	Raymond,		62
Koskonong,		15	Richmond,	C. C. Cadwell,	24
La Crosse,	John C. Sherwin,	62	Ridgeway, (W'h)		44
Lake Mills,			Ripon,	Henry M. Chapin,	
Lamartine,			Rochester,	W. P. Davis,	32
Lancaster,	S. W. Eaton,	62	" North,		43
La Fayette,	J. D. Stevens,	24	Rock Prairie,		
Leeds,	John N. Lewis,	7	Rockville,	E. Norris,	12
Linden,			Rosendale,	I. N. Cundall,	71
Lisbon,			Salem,	A. G. Hibbard,	42
Lodi,	J. N. Lewis,	21	Sheboygan,	Chas. W. Camp,	59
Lowell,		11	" Falls,	John W. Allen,	72
Lowville,	J. N. Lewis,	12	Shopiere,	Milton Wells,	95
Lyndon,	Joseph Morton,	35	Shullsburgh,	J. Reynard,	32
Madison,	N. H. Eggleston,	40	Somers,	J. Gridley,	46
Magnolia,	T. G. Cole,	19	Sparta,	Wm. F. Avery,	33
Manitowoc,	M. Holmes,		Spring Prairie,		18
Maple Grove,	D. Pinkerton,	16	Spring Green,		
Mazomanie,		30	Springvale,	Dana Lamb,	23
Menasha,	Theodore Cook,	35	Stevens' Point,	George Turner,	19
Merton,	Job Cushman,	13	Stockbridge,	J. P. Jones,	48
Milton,	M. Montague,	37	Sugar Creek,		27
Milwaukee,	Z. M. Humphrey,	244	Summit,	E. J. Montague,	36
Milwaukee, Spring st.,		50	Sun Prairie,	C. W. Matthews,	25
Mineral Point,	Chas. Boynton,	61	Taycheeda,	Robert Everdell,	21
Monro,	C. A. Boardman,	44	Troy,		
Morecello, (Welsh)	Evan J. Evans,	19	Two Rivers,	D. Pinkerton,	14
Monticello,	John Reynard,	36	Utica,		
Mt. Zion,	O. F. Curtis,		Vinland,	A. C. Lathrop,	7
Neenah,		51	Viroqua,		
"	H. Marsh,	36	Warren,		
Newark,		28	Waterloo,	Israel E. Heaton,	30
Nowburg,	G. W. Cotrell,		Watertown,	Wm. A. Niles,	64
New Diggings,			Waukau,	E. Brown,	22
North Rochester,			Waukegan,	W. H. Richards,	
Oak Creek,			Waukesha,		80
Oakfield,	S. D. Darling,	26	Waupun,	Silas H. Ashman,	62
Oak Grove,	H. Parmelee,		Wantoma,	H. Hanmer,	12
Oakland,			Wauwatosa,	Luther Clapp,	84
Oconomowoc,	S. H. Barteau,	64	Welsh Prairie,		32
Ohio Settlement,	O. A. Thomas,		Westfield,	L. Bridgeman,	
Omro,	L. Robbins,		Wheatland,		
Oshkosh,	Hiram Freeman,	90	Whitewater,	W. A. Baldwin,	117
" (Welsh)	D. Lewis,		Wiota,		16
Packwaukee,	John Wilcox,		Willow Springs,		11
Palmyra,	J. S. Emery,	50	Wilmot,		
Paris,	T. Loomis,	39	Windsor,	C. W. Matthews,	16
Pewaukee,	R. R. Snow,	18	Wyalusing,		10
Pike Grove, (W'h)	E. Griffith,	26	Wyocena,	S. E. Miner,	51
Pine River, "	Evan J. Evans,		Wyoming Valley,	Richard Russell,	48

IOWA.

Churches.	Ministers.	Members.	Churches.	Ministers.	Members.
Almoral,	H. N. Gates,		Keokuk,	Jas. P. Kimball,	27
Anamosa,		28	Keosauque,	J. D. Sands,	63
Bellevue,	W. L. Coleman,	37	Knoxville,		10
Bentonsport,	O. French,	36	Lansing,		7
Big Rock,		13	Le Claire,	J. T. Marsh,	21
Bowen's Prairie,	T. H. Canfield,	35	" Center,		5
Bradford,	O. Littlefield,	10	Lewis,	G. B. Hitchcock,	11
Brighton,	J. E. McMurray,	23	Long Creek,	J. W. Evans,	25
Burlington,	W. Salter,	165	Lyons,	J. C. Strong,	37
Cascade,		9	Magnolia,	H. D. King,	10
Center, (German)		23	Maquoketa,	G. E. Delavan,	52
Civil Bend,			Marion,	A. Manson,	42
Clay,	G. Hunter,	44	" N.,		9
Colesburg,	G. B. Parlin,	47	Maryville,		6
Columbus,	E. O. Burnham,	69	McGregor,		
Concord,			Mitchel Center,	S. P. La Dow,	
Copper Creek,		16	Monona,	D. B. Davidson,	11
Cottonville,		22	Mt. Pleasant,	Thes. Packard,	45
Council Bluffs,	G. G. Rice,	13	Muscatine,	A. B. Robins,	156
Crawfordsville,	E. O. Bennett,	62	" (German)	C. F. Neitz,	18
Danville,	A. L. Leonard,	56	North Marion,		7
Davenport,	Geo. F. Magoun,	169	Old Man's Creek,		20
Decorah,	W. A. Keith,	23	Oskaloosa,	W. A. Westervelt,	14
Delhi,	James H. Shelman,		Ottumwa,	B. A. Spaulding,	32
Denmark,	A. Turner,	208	Pleasantville,	J. V. A. Woods,	27
De Witt,		11	Portville,	S. W. Windsor,	7
Dubuque,	J. C. Holbrook,	125	Quasqueton,	B. Roberts,	35
Duraugo,	James McHose,	24	Red Rock,	J. Mather,	17
Durant,	J. S. Whittlesey,	19	Rock Creek,		9
Eddyville,	A. D. French,	21	Sabula,	A. Harper,	63
Elkadar,			Salem,	J. C. Cooper,	20
Elk Creek,		15	Shell Rock Falls,	T. Tenney,	13
"	M. Carey,	10	Sherold's Mount,		50
Fairfield,	R. Wilkinson,	49	Spring Grove,	S. Tucker,	17
Farmersburg,	M. M. Wakeman,	12	Staceyville,	W. L. Coleman,	
" (German)	C. V. Hess,	20	Sterling,		29
Farmington,	H. Adams,	59	Sugar Creek,		
Flint,	J. W. Evans,	20	Tabor,	J. Todd,	63
Florence,		9	Tipton,	M. K. Cross,	80
Fort Dodge,		6	Tivoli,		8
French Settlement,		13	Toledo,	G. H. Woodard,	5
Fulton,	J. C. Strong,	32	Trenton,		10
Garnavillo,	L. P. Mathews,	40	Wapello,	J. J. Hill,	30
" (German)		18	Warren,		22
Geneva Bluffs,	Wm. P. Gall,		Washington,	C. H. Gates,	18
Glasgow,	A. R. Mitchel,	19	"	J. N. Skinner,	15
Grinnell,	J. B. Grinnell,	95	Waterloo,		
Hillsboro,		30	Wayne,	E. P. Smith,	39
Indianola,		8	Webster City,		9
Indian Town,		10	West Union,	S. D. Helms,	
Inland,	Saml. N. Grout,	19	Westfield,		
Jefferson,		15	Wilton,	D. Knowles,	28
Iowa City,	Mos. Morong,		Yankee Settlement,	A. Graves,	33

MINNESOTA.

Anoka,	George Bent,	12	Clinton,	Ozro A. Thomas,	
Bell Prairie,	Ezra Newton, jr.,	13	Eden Prairie,	C. Galpin,	
Cannon Falls,	J. R. Barnes,		Excelsior,	Chs. B. Sheldon,	29

Churches.	Ministers.	Members.	Churches.	Ministers.	Members.
Faribault,	Lauren Armsby,		Prescott,	H. W. Cobb,	
Greenville,	Jonathan Cochran,		Princeton,	Royal Twitchell,	
Lake City,	De Witt C. Sterry,		St. Anthony's Falls,	Charles Secomb,	36
Monticello,	Marcus Hicks,	30	Saratoga,		
Northfield,	J. R. Barnes,		Sauk Rapids,	Sherman Hall,	9
Platte River,			Spring Valley,	Ira Tracy,	
Point Douglas,	Richard Hall,		Winona,	T. T. Waterman,	

OREGON.

Albany,	Thomas Condon,		Oregon City,	Geo. H. Atkinson,	39
Calapooya,	H. H. Spaulding,		Portland,	P. B. Chamberlain,	
Corvallis,	Milton B. Starr,		Salem,	Obed Dickinson,	12
Dallas,	Horace Lyman,		St. Helens,		
Eugene City,	W. A. Tenney,		Tualatin,		
Grand Prairie,	Thomas Condon,			Harvey Clarke,	

CALIFORNIA.

Camptonville,	W. L. Jones,		Placerville,	Walter Frear,	
Downieville,	W. C. Pond,		Sacramento,	Jos. A. Benton,	70
Grass Valley,	J. G. Hale,	25	San Francisco, 1st,	E. S. Lacy,	109
Jackson,	J. S. Zelle,		" Greenwich-st.,		26
Mission Dolores,	J. E. Benton,	36	Santa Cruz,		
Mokelumne,	J. S. Zelle,	9	Shasta,	Martin Kellogg,	
Nevada,	James H. Warren,		T. D. Hunt,	Ag't Home Miss. Soc.	
Petaluma,	A. A. Baker,	11			

KANSAS.

Lawrence,	S. Y. Lum,		Topeka,	Lewis Bodwell,	16
Manhattan,	C. E. Blood,		Wabansa,	Harvey Jones,	

NEBRASKA.

Fontanelle,	Thomas Waller,	24	Omaha City,	R. Gaylord,	
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CANADA.

Abbotsford and Granby,	G. B. Bucher,	92	Geo'town, Tra- falgar, Church- hill & Stewart- town,	J. Unsworth,	101
Albion,	J. Wheeler,	42			
Belleville,	H. D. Powis,	28			
Brantford,	John Wood,	140	Glanford,	W. Alworth,	
Brockville,		51	Hawksbury,	E. A. Noble,	43
Brome,		23	Hamilton,	Edward Ebbs,	91
Bowmanville,	T. R. Reikie,	53	Indian Lands,	J. Campbell,	34
Caledon,	R. J. Williams,	59	Inverness,		47
Chingacousy,	John McLean,	15	Kingston,	K. M. Fenwick,	59
Cobourg,		40	Lanark, 1st ch.,	R. K. Black,	173
Cold Springs,	William Hayden,	53	" Village, and		
Colpoy's Bay, Ind.,	J. Sky,	15	Hopetown,	H. Lancashire,	146
Danville,	A. J. Parker,	103	London,	W. F. Clarke,	97
Durham,	D. Dunkerley,	30	Manningville,	G. Ritchie,	54
Eaton,	E. J. Sherrill,	67	Markham,	J. B. Robinson,	49
Eramosa,	E. Barker,	91	Martintown,	J. McKillican,	48

Churches.	Ministers.	Members.	Churches.	Ministers.	Members
Millville,			Russelltown,		52
Melbourne,	Thomas Bayne,	39	Sangeen, (Indian)	J. Johnson,	22
Montreal, 1st ch.,	H. Wilkes, D.D.,	210	Scotland, Big Cr'k,	William Hay,	108
Montreal, 2nd ch.,		47	Simcoe,	S. Harris,	30
Newcastle,		7	Sherbrook,	J. Robertson,	64
New Durham,	H. Denny,	30	Springford, New	} H. Denny,	45
Newmarket,	Thomas Baker,	35	Durham,		
Nottawasaga,	N. McKinnon,		Southwold,	W. Burgess,	20
Oro, 1st & 2nd ch.,	} Ari Raymond,	45	Stratford,	S. Snider,	33
& Innisfil,			Stouffville,	J. Durrant,	55
Owen Sound,	L. Kribs,	20	Stanstead, S.,	J. Hay,	25
Paris, Burford,	J. Vincent,	48	" N.,	N. R. V. Hall,	22
Philipsburgh,	J. Buckham,	45	St. Andrews,	A. Sim,	32
Port Sarnia,		38	Toronto, 2nd ch.,	F. H. Marling,	89
Potton, South,	L. P. Adams,	19	Warwick,	D. McCallum,	46
Quebec,	W. H. Heude-	} 51	Windsor,		
	bourck,		Whitby,	J. T. Byrne,	64

REMARKS.



THE preceding statistics are known to be imperfect. The materials from which they were compiled—the best at command—were generally incomplete, and often so arranged that it was impossible to secure accuracy. In transcribing all published reports, there has been an unwavering purpose to follow the record. The *Year-Book* of 1856 has furnished the data for most of the churches inserted which were not found in printed minutes. A few have been corrected by personal correspondence. A summary of these statistics would be here inserted if it could be done with any reliance. This is impossible, from the facts now available here. Nor is it seen how a result so much desired by all can ever be reached, unless pastors will interest themselves in this matter. If every pastor or stated supply to whom this number is sent will read the preceding article on Ecclesiastical Statistics, and follow its excellent and timely suggestions, the next *Year-Book* may contain a summary which will be valuable because reliable. The attention of our brethren to this subject is most affectionately and earnestly solicited. Once a year, at least, every pastor needs to know his exact membership—needs carefully to review his own church records. This is believed to be a numbering of Israel which is not displeasing to the Great Head of the Church. Does not fidelity to Christ and His people require this personal interest and care in the records of our respective churches? A change for the better in this direction is confidently looked for. Figures ought never to lie. Alas! that they do not always tell the truth in regard to our churches! Guessing, which may be tolerated in some things, is excluded here. Reliable *facts* are demanded, and it is believed they will be forthcoming.

From the preceding details, we infer a fair increase of membership. To about one-half of the churches named, there have been six thousand four hundred and seventy-seven persons added on profession of their faith.

The net increase in most of the States has been very encouraging. In some of the older States, from which the tide of emigration is on the flood, the removals have exceeded the additions.

It should be remembered, moreover, that there are many Congregational churches not yet associated. In the State of New York there are four hundred and nine Congregational churches, one hundred and ninety only of which are connected by associational ties—ninety-five not associated, and one hundred and twenty-four connected with the N. S. Presbyterian body. In the one hundred and ninety churches reported there has been a net increase of six hundred and sixty-six.

In Ohio there are many Congregational churches similarly affiliated or not affiliated at all.

The churches of Wisconsin are embraced—Congregational and N. S. Presbyterian—in their own peculiar organization, and as yet we have not been able to determine how many of the former should be inserted. Our next issue will make the required distinction.

CATALOGUE

OF

MINISTERS WHO DIED DURING THE YEAR 1856.

Name.	Residence.	Died.	Age.
Allen, Jacob,	Sterling, Ct.,	March 13,	75
Benedict, Amzi,	Brooklyn, N. Y.,	November 17,	65
Buffett, Wm. L.,	Perrysville, Ind.,	August 29,	57
Clark, Moses P.,	Newbury, Vt.,	September 14,	78
Cross, Abijah,	Haverhill, Ms.,	July 16,	63
Cummings, Asa, D.D.,	On board <i>George Law</i> ,	June 5,	66
Cummings, Seneca,	New Ipswich, N. H.,	August 12,	
Durgin, Charles C.,	Manchester, N. H.,	November 21,	41
Fisher, Jonathan,	Bluehill, Me.,	September 22,	80
Fisk, Joel,	Plainfield, Vt.,	December 16,	60
Fowler, Bancroft,	Stockbridge, Ms.,	April 5,	81
French, Jonathan,	Northampton, N. H.,	December 13,	78
Gelston, Maltby,	Sherman, Ct.,	December 15,	90
Gerry, David,	Brownfield, Me.,	November 5,	
Hurd, Isaac, D.D.,	South Reading, Ms.,	October 4,	70
Hurlbut, Samuel,	New Haven, Vt.,	December 12,	40
Johnson, James,	St. Johnsbury, Vt.,	October 31,	77
Leonard, Abner,	Burlington, Io.,	October 30,	68
Leonard, Francis,	Galesburg, Ill.,	September 30,	38
Lombard, Horatio I.,	Springfield, Ms.,	April 28,	64
Lowell, Alexander,	Nashua, N. H.,	July 2, ('55)	68
McKay, C.,	Dundas, C. W.,	August 29,	37
Merrill, Joseph,	Lowell, Ms.,	November 21,	68
Merwin, Samuel,	New Haven, Ct.,	September 3,	74
Murdock, James, D.D.,	Mississippi,	1856,	80
Perkins, George W.,	Chicago, Ill.,	November 13,	53
Porter, James,	Stafford, Ct.,	June 6,	71
Ruggles, H. E.,	Newbury, Vt.,	December 24,	34
Simmons, Charles,	North Wrentham, Ms.,	May 12,	57
Smiley, Robinson,	Springfield, Vt.,	June 24,	86
Spofford, Luke A.,	Rockport, Ind.,	September 10, ('55)	70
Tolman, Saml. H.,	Atkinson, N. H.,	April 2,	75
Tucker, Josiah,	Taunton, Ms.,	September 9,	
Whiton, John M., D.D.,	New Hampshire,	1856,	

BIOGRAPHICAL NOTICES.

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REV. JACOB ALLEN

Died in Sterling, Ct., March 13, 1856, in his seventy-fifth year, and in the forty-third of his ministry. Mr. Allen was born at Columbia, Ct., August 18, 1781, and at the age of sixteen removed to Somers in the same State, where he attended on the ministry of Dr. Charles Backus; whose clear and powerful exhibitions of divine truth deeply affected Mr. A., and seem to have led to his subsequent conversion to God. It was while preparing for college at North Coventry, in that vicinity, that he expressed hope in Christ, and united with the church in that place. Being obliged to sustain himself by his own personal efforts, he taught school in various places, and was advanced some years beyond his minority before he entered college. He graduated at Dartmouth in 1811, at the age of thirty; and after studying theology a year, under Dr. Burton, of Thetford, Vt., he received license as a candidate. Having preached in several places, he was ordained pastor of the Congregational Church in Tunbridge, Vt., in October, 1813. His ministry of forty-two years was divided between the church of Tunbridge, that of Eastbury, Ct., and that of Voluntown and Sterling. The labors of Mr. Allen were much blessed to the strengthening of these feeble churches, and precious seasons of revival were enjoyed, especially in the two last mentioned; in each of which about seventy persons professed their faith in Christ.

Mr. Allen was a sound and able theologian; an instructive preacher; an eminently gifted man in prayer; a faithful and devoted pastor; and a wise and safe counselor. He took a deep interest in the benevolent operations of the day, and made commendable sacrifices that the gospel might be preached to every creature. He was "a lover of hospitality, a lover of good men, sober, just, holy, temperate." In the domestic relations he was affectionate and exemplary. The wife of his youth, who has been his faithful helper, during forty years, still lives to mourn her great loss. Two of their four daughters have finished their course; and two are spared to comfort their surviving parent, and to lament the departure of one of the kindest of fathers. The church and people to whom Mr. Allen has faithfully ministered for nearly twenty years, are left as sheep without a shepherd, and deeply feel the sore bereavement. His ministerial brethren, who have enjoyed his counsels and prayers, and whose intercourse with him has ever been most pleasant, are saddened at the thought that they shall meet him no more on earth; and the church at large may well mourn the

removal of one who has earnestly sought her welfare, and done much to advance that kingdom which is 'righteousness and peace, and joy in the Holy Ghost.

Another adds as follows, concerning Mr. Allen :—His last public service was the administration of the Lord's Supper on the first Sabbath of this month, soon after which he was seized with the fever which terminated his life on the 13th inst.

Father Allen was acknowledged by all who knew him to be "an Israelite, indeed, in whom was no guile." Grave, serious, solemn in his public and official duties, he was in private intercourse eminently social and cheerful, kind and affectionate, a lover of good men and given to hospitality. As a husband, father, friend, and citizen, he was a good pattern to all who would fulfill those relations. As a minister of the gospel and a pastor of Christ's churches, he attracted no great attention to himself, but in his own sphere of service was owned of God, and made instrumental of great good to those who heard him. In short, though not a *great* man, he was more—a *truly good man*—one highly useful in his life, and therefore sincerely lamented at his death.

His departure is mourned, not only by his late parishioners, but by his brethren in the ministry, and in a peculiar manner by the wife of his youth, now a desolate widow, and by two surviving daughters. These are all in need of the sympathy and prayers of those who love Christ's cause and Christ's church.

#### REV. AMZI BENEDICT

Died at Brooklyn, November 17, 1856, aged 65. We are indebted to his classmate, Rev. Joshua Leavit, D.D., for the following obituary. His death was caused by an injury from a railroad engine, at Stamford, about three weeks previous. He was a native of New Canaan, Ct., and a graduate of Yale College, in the class of 1814. His education was commenced with reference to the medical profession; but his conversion at the age of 18 changed his plans, and he devoted his life to the work of the ministry. After some years employed in teaching, he was settled in 1829 as pastor of the Congregational church at Vernon, Ct., where he remained six years, being favored with two precious seasons of revival. He then spent seven years in Pomfret, having here a revival in which many were added to the church. In Manlius Center, N. Y., where he labored four years, he enjoyed his greatest success, a powerful revival among the young, bringing upwards of a hundred into the church, including two of his own children. The remaining two children were brought in at a later period. This was his last place of settlement; but a service of nearly two years in supplying Dr. Bond's pulpit, at Norwich, was attended by such a pleasing effusion of the Spirit's influence as to be a subject of peculiarly grateful recollection. During the last two years of his life, he had the charge of a small society in Yorktown, Westchester

County, where he labored with much satisfaction both to himself and his people, until the accident which put an end to his earthly services. His sufferings were very great during his illness; but he experienced in full the supporting comforts of the religion he had so long professed and preached, and which he had adorned by an exemplary and devoted life. He was a discriminating theologian, a diligent student, a sound and earnest preacher, an assiduous pastor, and a faithful friend. His love for exact truth led him to pay much attention to the most profound theological disquisitions, and it is supposed that he had some writings on important subjects in course of preparation for the press; but whether sufficiently finished for publication cannot as yet be ascertained.

#### REV. WILLIAM LEWIS BUFFETT

Died at Perrysville, Ind., August 29, 1856, aged 57. He was son of Rev. Platt Buffett, was born at Greenwich, Ct., April 22, 1799, graduated at Yale College, 1819, and at Theological Seminary at Andover, Ms., 1823; preached in Farmington, Me., and Aurora, N. Y.; settled as pastor in Atwater, Ohio, 1825, and was dismissed in 1833. Returning to New England, he was installed in Tamworth, N. H., July 17, 1837, as successor to the venerable Rev. Samuel Hidden, forty-six years pastor of that church. Here he remained five years, and was dismissed April 22, 1842. His wife whom he married October 7, 1833, was widow Mary Maria Pratt, and was daughter of Jacob Latimer, of Hartford, Ct.; her mother was Mary Mather, descendant of Cotton Mather. Mr. Buffett returned again to Ohio, preached at Sylvania and La Salle where his labors were much blessed. Thence he went to Perrysville, Ind., where he died August 29, 1856, after a brief illness, aged 57 years. His ministrations were marked by great seriousness and candor, and attended by a good share of success.

#### REV. MOSES P. CLARK

Died at Newbury, Vt., September 14, 1856, aged 78. Mr. Clark was a native of Newbury, and a resident until past middle life. A considerable portion of this period was spent in school teaching, and often of late, we have heard from the lips of the gray-haired men and women the words "Schoolmaster Clark," in tones indicating the revival of many pleasant memories. He is represented as having been earnest in imparting instruction, and especially zealous in recommending to his pupils christian integrity and personal piety.

Though having enjoyed none of the advantages of a liberal education, yet such was the estimation in which he was held by the ministers of his acquaintance that, by their advice and approval, he gave himself, at about the age of 50, to the work of the ministry. To his new duties he applied himself earnestly. With simplicity he preached Jesus. His faith was clear—his love was glowing.

Hence, though conceiving of himself as very deficient, because unlearned



and not eloquent, souls were born again under his ministry, and the children of God were edified.

He preached in Orange, Washington, Middlesex, Albany, and other places in this State, and for a time in Canada. Part of the time he was in the employ of the Dom. Miss. Society.

A few months since he visited Newbury, and finding in the district where he commenced his school teaching that the people were not generally meeting-goers, he asked if they would attend a meeting at the school-house, if he would locate among them and preach on the Sabbath. Encouraged by the reply, he removed his residence, against the earnest wishes of his son with whom he resided. He was anxious to preach unto the end. And the privilege was granted him. On the last day of his service, he affectionately and earnestly reminded his hearers that they were all very near the judgment seat. "You can but see that I am almost there," were his words.

On the Saturday following, he was thrown from his carriage, and after lying in a state of insensibility until Sabbath evening, he went home. "*He was a good man,*" seemed to be spontaneously bursting from many lips, when it was reported that he had gone. No better eulogy can be pronounced by human tongue.

#### REV. ABIJAH CROSS

Died at Haverhill, Ms., July 16, 1856, aged 63 years. He was son of Abijah, and grandson of William Cross, of Methuen, Ms.; was born in that place October 25, 1793. He fitted for college at Bradford Academy, and graduated at Dartmouth College, 1821. He entered the Theological Seminary, Andover, the same autumn, but owing to ill health, after a few weeks, he withdrew, and studied privately with the Rev. Edward L. Parker, of Derry, and Rev. Daniel Dana, D.D., then of Londonderry. He took license to preach in 1823, and was ordained over the Congregational Church in Salisbury, N. H., March 24, 1824. Here he remained five years, and resigned his charge April 1, 1829. Retiring to Methuen, his native place, he preached for two years as a stated supply in Haverhill, Ms., West Parish, and was then installed there May 18, 1831. Here he continued to labor as pastor of the church in all twenty-four years, and closed his ministrations January 26, 1853. From that time he lived at Haverhill Center, where his children were settled, preaching only occasionally as a supply in neighboring pulpits. Another adds—he was a godly man, and a laborious, useful minister.

#### REV. ASA CUMMINGS, D.D.

Died, on board the *George Law*, June 5, 1856, the second night from Panama, homeward bound. "On the next morning, at ten o'clock, the passengers assembled on the after-deck, and after a short funeral service by the Rev. J. Sessions, of Albany, N. Y., we committed the body to the

deep, in lat. 14 deg. 13 min., and long. 77 deg. 51 min. He sleeps in the depths of the Caribbean; the Angel of the Resurrection keeps watch over him, and we shall see him yet again."

Dr. C. was the son of Dea. Asa Cummings; was born in North Andover, Ms., September 29, 1790. His father removed to Albany, Me., in 1798, while the country was yet new, and the literary and religious privileges were exceedingly limited. The following facts and faithful portraiture of Dr. C. are chiefly from the editor of the *Christian Mirror* :—

Of his early religious experience we know but little. He was always inclined to thoughtful consideration of religious truth, and, remote from the world and its frivolous whirl, the quiet influence of family instruction and of the Sabbath teaching, in both which his honored father was the priest, distilled as the dew on his soul, drew him toward God and heaven. On the 13th of May, probably in the year 1808, he made public profession of his faith in Christ. He seems about this time to have had his attention directed to obtaining an education; and by taking hours which others devoted to sleep, his day being occupied in hard labor, he acquired by his own efforts a knowledge of geography and some other English branches. When he was eighteen, his father, being unable to give him any pecuniary aid, released him from farther service, and gave him "his time," that he might devote his efforts to secure the desired education.

After devoting a year or two to studying by himself, he left his home in 1811, and entered the Phillips Academy at Andover. In his diary he gives abstracts of the sermons on the Sabbath, and closes his abstract of one, heard on the first Sabbath of his residence at Andover, by the brief but pertinent comment,—“The preacher did as every one ought to—keep God on the throne, and make Christ all in all.” Thus early was his mind established in the sovereignty of God, and the exaltation of Christ in the gospel.

He entered Harvard University at Cambridge, Ms., in 1813. Of his college course we know but little. It is evident he maintained a high religious character, and labored diligently in his studies, and in strenuous efforts to meet his expenditures. Of his labors in this last particular, he has left a summary for one year, which shows his energy and versatility in working. The items are school-keeping, surveying, writing, monitorship, and care of the clock, from all which he earned one hundred and sixty-five dollars. Many kind friends aided him; among whom he makes frequent and honorable mention of those noble christian merchants, Homes and Homer, whom he has now joined in heaven. His views of religious doctrine were evidently well established at this time, for a church was formed in the college, while he was there, on a foundation he could not adopt, and though strongly urged to unite, and harshly condemned for his refusal, he maintained his position, unmoved by the censure heaped upon him. He graduated in 1817.

After leaving college, Dr. C. taught school in Danvers, Ms., for a few

months, and joined the junior class in the Andover Theological Seminary, December 6, 1817. There he remained about two years, when his health failed, and he feared he should be obliged to give up his intention of entering the ministry. Under the advice of physicians, he left the seminary and went a journey, and finally became connected with Bowdoin College, as a tutor, in the years 1819-20. His health so far improved, that he accepted a call from the First Church and Society in North Yarmouth, and was ordained to the pastoral office February 14, 1821; successor to those men of God, mighty in the word and in prayer, the venerable Gilman, Brown, and Woodbury, and welcomed by the church, to whom they had ministered, as a man sent from God. "His brief pastoral life at North Yarmouth," says his successor, "was exceedingly and lastingly rich in its beneficial influence upon the people." It was brief indeed, for, after a few years, the same difficulty that occasioned the suspension of his studies at Andover, returned, and he was compelled to give up preaching. At the desire of his people, he retained his pastoral office until his successor's ordination, February 17, 1829, when he was released from his charge, with high testimonials to his ability and christian character, both from the church and the Ecclesiastical Council.

Dr. C. became editor of the *Christian Mirror* August 18, 1826, about four years after the commencement of that paper. In the first issue under his editorial charge he says:

"Nothing of a secular nature will be suffered so far to encroach upon other matters, as to destroy its character as a religious paper. It is intended that the *Mirror* shall still be a *preacher of righteousness*; and, in order to do this, the editor is aware, that CHRIST CRUCIFIED must hold a prominent place. He would be totally unfit for his new and responsible station, were he "ashamed of the gospel of Christ," believing as he does, that "it is the power of God to salvation,"—not a system of cold and barren speculation, but glowing with vitality, and prompting those who embrace it to the practice of all the relative duties; and whoever shall look round on the christian world will see sufficient reasons for reminding it of the strictness of christian morality, and of directing its attention to "whatever things are pure, honest, lovely, and of good report."

The paper was published by Mr. Arthur Shirley, of Portland, until January 17, 1833, when it was purchased by the Maine Missionary Society, and Dr. C. was unanimously elected editor, which position he occupied, though strongly solicited to fill other vacancies much more remunerative. He loved the churches of Maine.

Subsequently a difference of opinion arising between him and many of his brethren in the ministry and in the churches, in regard to the manner in which the organ of their society should treat the agitated subject of slavery, the *Mirror* was sold to Dr. C.; his friends, one hundred and thirty-nine in number, subscribing for five years and paying in advance, and thus, in July, 1845, he became proprietor of the establishment. In regard to

the continuance of his paper, he says: "If the influential brethren in the Congregational churches in Maine wish the paper to continue and flourish, they can make it; if not, let it die—and we will pocket the loss without murmuring. If the circulation of the paper does not promise as much benefit to them, as to us, let them not lift a finger, or speak a word in its behalf; for we ask no special favor.

But all is in his hands, whose praise I seek,  
Whose frown can disappoint the proudest aim;  
Whose approbation prosper even mine."

He thus committed his work to God and to the church, with a disinterested disregard of himself, which was always a marked and peculiar feature of the man. With him, God and the church were all in all—himself but a servant, to be employed as long as needed, and dismissed, when his work was done. In this spirit, calling no man Master, and laboring with a single eye to the church of God, distrusting all instrumentalities not originating in the church, and not controlled by a desire for the glory of God, and not guided by the principles and spirit of the gospel, and not put forth in humble dependence on the blessing of the Holy Spirit, he honestly and boldly maintained his post, as a free independent editor, under trials and hindrances, that would have crushed even his stout heart and iron will, had he not been sustained by an unwavering conviction of the truth of his position, and by an unfaltering faith in God.

He remained in possession of the *Mirror*, until the close of the last volume, when he transferred it to the present proprietor. He retained the editorial department till the commencement of the present year, when he committed it to our trembling hands, and his connection with the paper ceased. He had been its editor nearly thirty years, and by his eminent ability and rare skill, had given it a name and rank among the first religious papers in the land. Its volumes are his memorial. In after years, when the unprejudiced historian shall read them to learn the controversies of our age, we doubt not, he will give an unqualified testimony to the mental vigor, the keen discrimination, the honest purpose and the humble piety of Asa Cummings.

Dr. C. was eminently a scriptural preacher, and his sermons were rich in thought, expressed in a simple, natural style of great clearness and beauty. His voice was affected by his health, but there was an obvious sincerity and godly simplicity in his manner, that won the attention of hearers, and carried conviction to the heart. His exercises in the ministerial association were ever regarded as pre-eminently instructive and valuable. He published several sermons, and is widely known as the compiler of the memoir of Payson—a model biography—whose praise is in all the churches.

From 1825 to 1848, he was an efficient member of the Board of Trustees of the Maine Missionary Society. He was also a member of the American Board,—ever a warm friend of missions at home and abroad.

In all his connection with the ecclesiastical bodies he was a valuable counselor and an able defender of the truth. As chairman of the Committee appointed by the Maine Conference, in 1838, to correspond with southern ecclesiastical bodies on the subject of slavery, he wrote the able Report, to which the Conference gave its sanction in 1840, by the following vote:—

“*Resolved*, That the Conference highly approve the manner in which the Committee, appointed to correspond with southern churches, have performed the duties assigned them, and that solemn prayer to God be now offered, that their able defense of the truth in regard to slaveholding, may be followed with the special blessing of heaven.”

When his connection with the *Mirror* closed, and he was relieved from the engrossing labors of editorial life, he had bright prospects of a peaceful and pleasant rest, in the enjoyment of his family, and with an abundant competence, that had providentially fallen to him. In pursuance of a long contemplated purpose, he left in the steamer of March 5, to visit his daughter at Panama. He arrived safely, and enjoyed the new scenes, and the reunion with his children very much, and we hoped he might return, reinvigorated in health, to spend the evening of his days with us.

He was able to preach at Panama and Aspinwall several Sabbaths, and entered with interest into the Wednesday evening prayer meetings, maintained at Panama. The last he attended was held in his room, he being unwell, and, “though unable to participate much in the exercises, his soul seemed full of the spirit of worship, and at the close of the meeting, he requested the hymn to be sung—commencing,

“With joy we meditate the grace;”

“It was the last hymn,” says his son-in-law, “we ever sung together.” It was on Wednesday he was carried on board the steamer, and, though weak in body and mind, he did not forget that was the evening for prayer, but, not realizing where he was, asked once or twice, if they were not to have a meeting.

The circumstances of his sickness and death are given in Mr. Rowell’s letter, which reached us last week just after we had gone to press. There are few particulars to be added. His mind was affected, as well as his body, by disease, and, though he talked much to himself, but a few words could be understood; but these showed his mind turning to scenes and friends at home, or else engaged on the peace and prosperity of Zion. Several times brief ejaculations were heard—as “Pour out thy Spirit on Zion, O Lord.” Thus he passed away. His hour had come. God prepared him a grave in the ocean, and summoned his spirit to himself.

To us it is mysterious as we trace the record of his laborious life, in the toils and privations of his boyhood, in his struggles, as a penniless student, to secure an education, in his interrupted professional study and pastoral work, by ill health, and in his long and arduous conflicts and toils as an



editor, that the hour of promised rest and comfort should be so brief—and such a life of faithful and self-denying toil for Christ and the church be closed by death among strangers, and a grave in the ocean. To God it is no mystery. He ordered it wisely and well. What he doeth we know not now, but we shall know hereafter.

His pastor, Rev. Dr. Chickering, in his funeral discourse, thus happily groups together the many excellences united in him as an editor, “his remarkable familiarity with a wide range of subjects, his classical and poetical taste, his facility for description, rendering his “Itinerary” delightful to persons of all ages, from childhood upward, and, last and best of all, his glowing spirituality, from which, as from a perennial fountain, flowed those weekly “leaders,” columns of experimental nourishment for thousands of hungry souls.” Alas! “how is the strong staff broken and the beautiful rod.”

His ability and tact have never been doubted, but it may be that many, who have known him as a keen controversialist, ever ready with sound argument and playful wit to defend his positions, and never yielding a point he considered right, may not have learned, by personal acquaintance, his warm, genial nature, his kindly affection and humble temper. He has reminded us of the old Puritans, stern and unyielding for truth, but having underneath that rugged and forbidding exterior, a playful humor, a warm heart throbbing with generous impulses, and a love for man, as deep and controlling as his reverential love for God. A brother who knew him well, says,—“What chiefly fills my mind is the largeness and elevation of his soul, in its friendship, in its patriotism, in its philanthropy, and its piety. *Such* unselfishness, benevolence, readiness to toil, suffer, and die for Christ and his kingdom and for the welfare of his brethren of the human race, I have not equal proof of as existing in other living man. The spirit and life of no other ever made me feel the baseness of my own littleness and selfishness, as his have constantly done. Of late especially I have been wont to associate him with the Apostle of the Gentiles; and I see him by the side of Paul in the kingdom of God.

If all who love Christ had thoroughly known Dr. C.; they might in some cases have entertained opinions differing from his, but all such would have revered him and loved him with a holy affection, because he did so disinterestedly love men and Christ, and his people and kingdom.”

Mr. J. Rowell, his son-in-law, who was with him in his last moments, closes an interesting letter in the following words:—

“All will be anxious to know his feelings in prospect of death, but this consolation God has denied us. The mind participated in the weakness of the body, so that from the time he had the chill, he never had the full use of his reason, but was constantly in a state of partial stupor. He knew us and could generally understand simple questions, but could seldom answer half a dozen words coherently. If he was conscious of his approach to heaven, he did not speak of it, and being well assured of his union with

Christ Jesus, we had no sufficient reason for harassing him, by any effort so doubtful of success, to elicit expressions of peace or triumph. His lamp was always trimmed and burning, and though the cry of the bridegroom came at midnight, he was quite ready—he went forth to meet him. Had his mind been unclouded, he might well, though from modesty, he probably would not, have left the world, with the shout of triumph, ‘I have fought a good fight—I have finished my course—I have kept the faith. I am ready for my crown.’ Let us devoutly thank God that another of his faithful servants, by watching and faith, has come to his everlasting rest, and let us so mark his example, that it shall help us to follow him there.

“ ‘Blessed are the dead who die in the Lord.’ ”

#### REV. SENECA CUMMINGS

Died in New Ipswich, N. H., August 12, 1856. He was a native of Antrim, N. H.; graduated at Dartmouth College, 1844, and at Union Theological Seminary, 1847, and in the autumn of the same year, he sailed for Fuh Chau, in China, as missionary of the American Board, but returned in 1855, on account of the failure of his wife's health. As he was preparing to attend the anniversary at Andover, in August last, he was suddenly attacked with erysipelas, which struck to the brain, and he died in two or three days. He was delirious most of the time and imagined himself in China, surrounded with the Chinese people, to whom he preached the gospel in their language. His last words were in Chinese, as his soul had been most thoroughly devoted to them while in health. He was in Boston the Thursday before his decease, and there, at the Missionary Rooms, heard of the first convert, and the first admission to the church, at Fuh Chau. His expressions of satisfaction at the good news were quite marked.

There were some who then noticed what proved to be the commencement of his fatal disease. But he made no allusion to his own illness, and was as sweet-tempered, as cheerful, as hopeful as ever. The opening prospects of the gospel in China, and his own return thither, were the topics of conversation. Never did Mr. Cummings leave so delightful an impression of his character as he did that day.

His disease was alarming on Monday, and began visibly to affect the vital organs. His mind became confused and disordered. In the evening was the affecting exhibition, already referred to, of the ruling passion, strong in Death. He fancied the Chinese once more before him, and for some time, till his strength failed, he proclaimed the gospel to them in their native tongue. This done, he yielded to the overpowering disease, and spake no more on earth. Next morning, at half-past seven, he gently went to his everlasting rest.

The combination of qualities in the character of the departed missionary, produced a result of rare excellence. There was a balance of the

intellectual and emotive faculties, and these being sanctified by grace, there was a clearness of the judgment, and a calmness and sweetness of manner, which made him a most valuable member of the Mission. His associates feel that they have sustained an irreparable loss. There is indeed a deep mystery in such events, except that we know they result from the counsels of Infinite Wisdom. And that is enough. To His will we cordially submit.

#### REV. CHARLES C. DURGIN

Died at Manchester, N. H., November 21, 1856, aged 41. He was a native of Gilmanton, N. H.; born August 5, 1815. His professing parents dedicated him to God by baptism, and he made a public profession of religion January 22, 1832.

He pursued a course of studies at the Teachers' Seminary, an institution for a time existing at Andover, Ms., and taught in New England and New Jersey.

Feeling a desire to glorify God in the ministry, he entered Gilmanton Theological Seminary, and graduated in 1844, and afterwards continued his theological studies at Union Seminary, New York city, preaching at several places in the vicinity of the city. While thus occupied, a disease of the throat attacked him, and his physician applied the nitrate of silver for his relief, and also instructed him in the method of applying it for himself. Either from too great use of this, or from suffering it to escape into his stomach, his skin was badly discolored, and being naturally of a delicate complexion, the tint appeared worse than usual. This fact, perhaps, hindered his acceptableness with the churches. He supplied the church in Hillsboro Center, N. H., for one year, in 1851-2, and in Epsom for six months, at a later period. He also preached occasionally at other places and for destitute congregations. His mind was original, earnest, and self-reliant; his sermons contained some new and striking thoughts.

#### REV. JONATHAN FISHER

Died September 22, 1856. He was born in New Braintree, Ms., October 7, 1768, and lived eighty years, lacking fifteen days. Of his parentage and early education, I have no knowledge. His character and the main course of his life, indicated a Puritan origin—that all the blood of his veins was of this sort. He made a public profession of religion in 1790, connecting himself with the church in Dedham. He was not born in the lap of opulence, for it was with great efforts and self-denial, that he obtained an education for the ministry. He was graduated at Harvard College in 1792, the year in which Rev. David Tappan was inaugurated professor of theology, the last of the orthodox line; but not to be the last. As there had been, for some time, no instruction in theology, and no positive religious influence in the college; French fashions of thinking, and great dissoluteness of morals, prevailed among the students. At this time,

doubtless, religion, where it was held at all, was working itself into more liberal forms—was fast on its way from Orthodoxy to Unitarianism; a tendency, which the new professor, Dr. Tappan, who was evangelical and orthodox, could not arrest. Mr. Fisher, having pursued his theological studies at Cambridge with Prof. Tappan, very soon turned his attention to the then Province of Maine, a comparatively new region, and greatly destitute of religious means and influences.\* It is an instructive fact, that Rev. William Mason, a college classmate with Mr. Fisher, came about the same time with him into Maine, and settled at Castine, some dozen miles from Mr. Fisher's place. They both came from Cambridge, bringing with them a somewhat mitigated orthodoxy; but Mr. Fisher, as he studied and worked, passed into the sternest Calvinism. Mr. Mason took the other tack, and soon landed in the boldest Unitarianism. The instructiveness is, in tracing the respective fields under the ministration of these contrasted doctrines. I will not describe the difference in the two cases—but only say it is what it always is.

Mr. Fisher's field was Bluehill; a beautiful town on the sea-board, to which he came in 1794. The church, at the time he became its first pastor, consisted of twenty-three members, and at the funeral of the last one of these, he prayed a few weeks before his own departure. Thus he lived to bury his entire original flock.

In the instance of Mr. Fisher, we have clearly shown to us, what is the effect of the Puritan character and doctrine upon a people, for here it was purely the character and doctrine; the power pretty much all lay in the minister's character and doctrine, there being nothing adventitious to help. The ingathering of souls was not so remarkable as sometimes; two hundred and sixteen members coming into the church during his ministry. But the whole place was molded and shaped by his character and labors. For its means of education, the morals and the orderly habits of the people, it became a model town.

Mr. Fisher was an example of industry. He was always doing, and for the variety of his doings, most remarkable, perhaps unequaled among ministers. As a farmer, he conducted with neatness and skill the affairs of a respectable farm; in person performing no small proportion of the labor. As a mechanic he built the clock, which lasted, faithfully to measure off all the remaining hours of his life. In the structure of his house he wrought diligently; among other things making of wood all the door latches, securing thereby stillness and economy. As a scholar, he went very thoroughly and accurately into the study of the Hebrew language, when helps were few, and progress slow; and not only this, but he proceeded far in the construction of a Hebrew Lexicon, and would have published it but for the fact that he was anticipated by Prof. Gibbs. As a poet, he was prolific in his productions, which, however, were more remarkable for their piety than their harmony. As a painter, he put his own face in full size on canvas, making a perfect likeness, and he copied, very creditably,

some of the works of the ancient artists. As an engraver, he engraved on wood with his penknife, most of the animals mentioned in Scripture, and published them in a book, accompanied with a description of each, and an appended piece of poetry. As a preacher, he wrote in full, and preached, three thousand sermons, besides preaching a great many he did not write out. He was a great walker as well as worker; living in a country where, for a long time, roads were poor and horses scarce. His journeys to Bangor, to be present at the meetings of the trustees of the Theological Seminary, a reach of seventy-two miles both ways, he often performed on foot. Mr. Fisher ever showed a severe goodness; a more exact and scrupulous liver could not easily be found. It was difficult for the sharpest critics of christian character to find in his life the slightest external departures from the standard of religion and morality. A bitter opposer was at one time maligning christianity through its disciples; calling them hypocrites, professing one thing and doing another. At length, he threw out the challenge to the one defending the good cause against his attacks. "If you will point me to a single one who lives up to his faith, I will yield the argument." The reply was instant "Father Fisher." The enemy was caught but refused to be held, saying, "I will not accept him; he is odd in everything."

Severity—a severe tone and bearing, in distinction from the gentle, the bland, the pliant and accommodating, was the grand characteristic in Mr. Fisher. He showed a singularly-sustained seriousness. Conscience, with him, seemed ever to keep his eye upon a high and solemn standard; and then his whole conduct was exactly dictated by that conscience. He was never known to relax into sportiveness, and refresh himself by the innocent festivities. Foolish talking and jesting is a sin he never came in the neighborhood of. He ever kept wrapped about him, like a cloak, the sacredness of his character as a minister of Christ. Everywhere that he met his people, he was the minister, acting under the solemn vows of his office; if with any one of them, in the house or by the way, long enough to have any words with him, some of those words were directed to the state of his soul. This invariable and sometimes awful fidelity, made many avoid him. Young people, particularly, on seeing him coming in the road, would often climb the fence to get out of his way; and the children, on his coming to the house, would run and hide, if possible, because they dreaded his stern and solemn way of talking to them. He seems not to have varied his mode, to suit different ages, companies, and circumstances. No matter how buoyant and joyous the occasion, the minister was faithful and solemn. One of his young people, now a christian mother, relates this instance of his fidelity:—She was one of a frolicsome young company invited on a certain evening, by his children, to visit them at their house. They were together, in their gayest mood, though they knew the ordeal they were to pass. At eight o'clock their glee was hushed by the entrance of the minister. They standing in a row around the



room, he passed about, spake to, and inquired of each personally, addressed a few monitory words to each, then exhorted them in mass, prayed, and withdrew. All this was done from a sense of duty, and a desire for the spiritual benefit of this gay and thoughtless collection.

Of this same severe quality Father Fisher's preaching partook. It appeared in his person, manner, style, doctrine. His manner was peculiar and striking in the beginning of the service, and before too. Somewhat short in stature, he would rise in the pulpit, with a grave and weighty look, cast his searching eye over the entire congregation, and then, with a loud, commanding tone, say, "Let us pray," which brought the congregation simultaneously on their feet. The practice of sitting in prayer, met his soul's indignant abhorrence; and any approach to it, except by a class privileged for their infirmities, he castigated with unsparing tongue. Mr. Fisher's sermons might be described, in general, as hard—hard, for their high-toned doctrine, their all-pervading Calvinism; hard, for their terrible reproofs of sin, the actual sins of the place at the time; every misdemeanor or irregularity of the people came up on a Sunday, to the whipping-post of the pulpit; hard, as enunciated in a style bare of all the rhetorical felicities, and with a voice trained to none of the arts of a genial and winning expression. His preaching was plain, unacted, unemotional reading: the pathetic, so touching and taking everywhere, was no portion of Father Fisher's gifts.

It has been intimated already that Mr. Fisher was a high Calvinist in his preaching; he was a Calvinist too in all the manner and detail of his living. His life was a preconstructed, fore-ordained system, as far as the circumstances of a dependent creature admit. He determined on a way to do every thing, and upon the time to do it, and nothing short of impossibility would change that order. He was always on hand at the designated moment; he arose in the morning by an alarm-clock of his own construction; and his rule was that his feet strike the floor each morning, before the weight reached the bottom. If he decided upon any subject or discourse to preach on any Sabbath or occasion, whatever circumstances might intervene to render his preparation inappropriate, he preached the whole straight through. He would devote certain days to the gathering of his fruit, or crops: no matter if some extra and pressing religious calls were presented to him (all the ordinary calls, such as funerals, he would attend to most faithfully, he would never swerve from his work. If God began to pour out his Spirit in some neighborhood of his parish, it made no difference, he went coolly on to execute his decree of farming, and left God, for the time being, without his help, to execute his decree of salvation. The domestic training of his children was conducted on a system unalterable, fixed as to fact and time. Of one item in it he himself informed me, which was to gather his children, under fifteen (I think this was the limit) into his study every Sabbath, immediately after the second service, and hear them in the Catechism, and converse and pray

with them. As the result of his fidelity, all his children became pious in early years.

Who can tell the moral power of such a life? I have already adverted to the effect of his character and labors upon the town. The place was remarkable for its industry and thrift, for the prevalence of sound religious principle, for the absence of vice and consequent pauperism. His successor told me, that the entire expense of the poor to the town, was not equal to the boarding of a single individual.

How different from Harvey Loomis, his nephew at Bangor; right the opposite in all the minor qualities and graces, and yet not far behind in molding influence and usefulness. We learn from such cases that it is the honest heart, largely impregnated with divine love and doctrine, which, in the main, lays the foundation for success in the work of God.

#### REV. JOEL FISK.

We are permitted to insert the following obituary of Mr. Fisk, furnished to the *Vermont Chronicle*, by the Rev. James P. Stone, of Greensboro, Vermont:—

The recent announcement in the papers of the death of this faithful minister of Christ must have occasioned sadness in many a heart. May the Lord sustain, comfort, and bless, the bereaved and afflicted widow and children, who mourn the loss of so excellent a husband and father; and may the church and people of Plainfield, bereft of a faithful and beloved pastor, be comforted of God, and soon favored with the labors of another faithful minister, and with copious effusions of Divine grace.

Of one so extensively and favorably known as Mr. Fisk, it is certainly fit that something more should be said than has yet appeared in the newspapers.

Rev. Joel Fisk was a grand-son of Ebenezer Fisk, of Shelburne, Mass., a man of the genuine Puritan stamp, whose large family were all consecrated to God; and of whom it was some years since remarked, that more than three hundred of his descendants were then, or had been, members of the Church of Christ; in which several had held eminent stations, and among them Rev. Pliny Fisk, the missionary, and Rev. Ezra Fisk, D.D., of Goshen, N. Y.

His father was Dea. Moses Fisk, of Waitsfield, the youngest son of Ebenezer; born at Shelburne in 1764; from which place, more than sixty years ago, he removed with his family, consisting of a wife and three little sons, to Waitsfield. Having during a precious season of revival become hopefully pious, he and his worthy companion became members of the church in Waitsfield at the time of its organization in 1801. In a month from that time he was chosen deacon; which office he retained till February, 1847, when, in the eighty-second year of his age he was called to his heavenly rest. His very large family were all consecrated to God in baptism, and trained up in the nurture and admonition of the Lord.

It is, therefore, no surprising thing that all became hopefully pious, and that most have been known as persons of character, influence, and usefulness, and that some have been employed as public advocates of that holy religion, the principles of which had been instilled into their minds in early life. Of these, one was Rev. Harvey Fisk, who graduated at Hamilton College in 1826, and the same year entered the Theological Seminary at Princeton, N. J. He soon after published a series of Sabbath School Questions; and for a time issued a small monthly S. S. Journal. He was licensed to preach; labored much in New Jersey as a Sabbath-school agent,—compiled several of the first volumes of the Union Questions,—and in March, 1831, died in New York, aged 32 years.

Rev. Joel Fisk, the subject of this notice, was the fourth of twelve children of his parents. He was born at Waitsfield, October 26, 1796. While quite young he was the subject of many serious impressions, which were never entirely effaced from his memory. In a discourse preached by him on the occasion of his father's death, and afterwards published, referring to the time of his own baptism he says, "At that first consecration several whole families were presented. It was a day of peculiar solemnity of interest, and of joy. I can well remember the scenes of that day, and the deep and serious feeling which sank down into my heart as the man of God laid his hand upon my head. Fervent and earnest were the prayers of my beloved father on that morning; and kind and feeling his instructions to his young household." But though often seriously impressed, it does not appear that he gave evidence of decided piety till 1816, when he was about twenty years of age. From that period his piety seemed manifest, earnest, and constant. Having united with the church, then under the pastoral care of Rev. Amariah Chandler, presently his thoughts and his heart were turned towards the sacred office. At the age of twenty-one he commenced a course of study preparatory to the great and good work upon which his heart was set. He fitted for college at Montpelier, graduated at Middlebury in 1825, and read theology with Rev. Charles Walker, of Rutland. Entering the ministry at the age of thirty, he became pastor of the Congregational Church in Monkton, where he remained four years. From 1830 to 1832, he was pastor at New Haven; 1832-44, of the Presbyterian Church in Essex, N. Y.; 1844-45, he labored as missionary in Canada; and was afterwards settled in Philipsburgh, C. E., where he labored from 1845 to 1850. He was pastor at Irasburgh, Vt., from 1850 to 1855, when he removed to Plainfield, where, in the midst of much bodily infirmity, he labored with fidelity and success, to the end of the term allotted him by his Divine Master; when, on the morning of the 16th of December, 1856, his ransomed spirit took its upward flight. His end was peaceful,—nay, more, it was triumphant. That gospel which he had believed and preached, and by which he had lived, was his comfort in the dying hour, and gave him victory in the last conflict.

"Blessed are the dead which die in the Lord from henceforth; yea, saith

the Spirit, that they may rest from their labors, and their works do follow them."

A few things in the character and life of this dear brother deserve particular notice; and, among others, the depth and ardor of his piety. It was not of that superficial kind which is easily conformed to this world. All who for any length of time associated with him, were made to feel that in him was a spirit which is not of this world. And though, when occasion required, he could engage in conversations and labors of a worldly kind, yet he enjoyed better, and was more at home in conversations upon religious themes, and when engaged in duties of religious character.

This piety was of the *active* stamp. Though he loved retirement, and delighted in the duties of the closet, in which few men were more disposed to engage than he; yet, his was not a religion that could be satisfied with mere closet duties. It prompted to efforts for the good of others. From the time of his conversion to the end of life, his desire was to win souls to Christ. Hence, while in college, and even while in the academy, he was active in the cause of his Master, in every place, and in every way seeking to do good, not only to those immediately about him, but occasionally in neighboring towns. The writer of this article, though then a small lad, distinctly remembers that two young men from Montpelier Academy—one of whom was Joel Fisk—visited his native town, as all understood, not for mere recreation, but for the purpose of doing good. And the impression then made upon his mind by their solemn, earnest, and pathetic addresses, is not to this day forgotten. Would that more of the students of the present day would, like these young men, spend their vacations in efforts to win souls, and honor their Divine Master.

But, perhaps, no one thing was more distinctly observable in our departed brother, than his delight in the work of preaching. His love for the good work was ardent and unceasing. "To proclaim in the hearing of his fellow-men the gospel of Jesus Christ (writes one who was much with him, and knew him well) was to him more than his ordinary meat and drink: it was his ruling, governing passion, strong through the whole course of his ministerial life. While located at Essex, his labors were abundant. They were not confined to that place, but he gladly preached wherever, and whenever his services were needed, or an opportunity afforded. In many of the towns on the western side of the Lake, from Champlain on the north, to Warren County on Lake George, his voice was heard, proclaiming the unsearchable riches of Christ. His physical and mental powers were then fully adequate to his arduous labors. I have known him, in assisting brother ministers, at various times, to spend some two or three weeks, preaching every afternoon and evening, besides attending to other duties connected with a protracted effort; and then return to his own people, not jaded out, to experience a re-action, but to engage with new ardor and a quickened pace in his home duties. Many souls were given him, as the fruit of his labors in that region, some of whom have preceded him to

Heaven, and many more, I doubt not, are yet to reach that blissful world through his instrumentality." Though, as the writer of the communication from which the above abstract is taken, remarks, the years of our lamented brother's residence at Essex were probably among his palmiest days, yet the same love for the work of preaching Christ has been manifested in him wherever he has been, and in most places the fruits of his labor have been apparent. At Plainfield, when so enfeebled by disease as to render it hazardous and difficult for him to be out, in compliance with his earnest request, he was in several instances, assisted to the house of God, where, in a sitting posture, he performed religious services, much to the acceptance and edification of the people, who, at the same time, were anxious lest their minister was doing more for them than he ought. The Sabbath previous to the Tuesday on which he died, he was, at his own request, placed by a window from which he could see the people assembling at the sanctuary, when he expressed the hope that he might yet live to preach the everlasting gospel. The idea of preaching the gospel was the last thing he surrendered in death. Dear man! He had finished the work his Master had for him to do on earth sooner than he wished. Gladly would he have labored on a while longer here below, when he was transferred to higher spheres of action—to the rewards of the faithful in Heaven—to the far more exceeding and eternal weight of glory. Farewell, dear brother! Thy work is done. Thy toils are ended. Now a glorious crown is thine!

"Servant of God, well done!  
Rest from thy loved employ;  
The battle fought, the victory won,  
Enter thy Master's joy.

"Soldier of Christ, well done!  
Praise be thy new employ,  
And while eternal ages run,  
Rest in thy Saviour's joy."

#### REV. BANCROFT FOWLER,

Died at Stockbridge, Ms., April 5, 1856, aged 81. He was born at Pittsfield, Ms., 1775, graduated at Yale College, 1796, first studied law and practiced for a time, then studied theology, was ordained in Windsor, Vt., in 1805 and resigned 1819, was appointed professor of theology in the Theological Seminary, Bangor, 1819, resigned the office in 1825, was installed in Northfield, Ms., January, 1831, and was dismissed July 20, 1836, and settled in Bernardston, Ms., December 21, 1836, was resettled in Greenfield, N. H., November 20, 1839, resigned his office April 22, 1845, removed to Stockbridge, Ms., where he died April 5, 1856, of Pneumonia. He was a man of superior talents and extensive attainments, was tutor in William's College, 1799—1801, and also in Yale College, 1800—1804. He was courteous and gentlemanly in his manners, sound in the faith, and uniform and consistent in his piety. His efforts for the education of pious young men for the gospel ministry were eminently useful and successful.



His influence was strongly felt in founding Union Academy, Plainfield, N. H., and in founding and sustaining Bangor Seminary.

REV. JONATHAN FRENCH, D.D.

Died at North Hampton, N. H., December 13, 1856, aged 78. This venerable man was to our New England feelings a Hebrew of the Hebrews; for he was a Puritan of the Puritans. Both of his parents were direct descendants from John Alden, the first man of the Mayflower who stepped his foot on the Plymouth Rock. Alden was probably the youngest of the influential men in the colony, being only 22 when he signed the civil contract before their landing.

The father of our deceased friend, whose name he bore, was for about forty years a respected minister of the gospel and pastor of the South Church in Andover, Ms.

The son was born August 16, 1778, was of course trained in a christian family, and grew up highly favored in respect of the religious privileges which surrounded him. That he was from his early childhood seriously minded is plain from the fact, which he relates, that he formed the purpose in his fourth year to "become a preacher of the gospel, and it was never afterwards relinquished." He made a public profession of his faith in Christ at the age of 16, during his first year in college.

He graduated at Harvard in 1798.

After leaving college he was employed for a time as a teacher in Philip's Academy at Andover. He pursued the study of theology under the direction of his father. In July, 1801, he was led by peculiar providences to preach in North Hampton; and God gave him such favor with the people that he thought it his duty to accept their invitation to settle with them, though their peculiar difficulties arising from a strong, even a violent opposition, not to him personally, but to the majority in the town who wished him to be their minister.

He was ordained on the 18th of November, 1801. His ministry began in a scene of partisan political conflicts then common in the country, and surpassing, according to the testimony of those who remembered them, any thing of the kind ever known since. Yet by a course of discretion, and wisdom, and forbearance, and self-sacrifice, and single devotedness to his work as a minister of Christ, he secured universally the respect and confidence of the people, and in a large degree their cordial affection. In his semi-centennial sermon he gave some hints of the peculiar difficulties he had to encounter, and the peculiar encouragements by which he was sustained. The difficulties were such as to demand in an unusual degree the wisdom of the serpent united with the harmlessness of the dove; and the encouragements were such as would not have been given to any man who did not well meet the demands made upon him.

Dr. French was eminently adapted to exert a salutary influence in any community in which his lot might have been cast. If he was not endowed

with an intellect of the very highest order, he had a very clear mind, well adapted to the practical affairs of life. If he had not the sharpest metaphysical acumen, he had a sound sense, a fairness and candor of judgment, which saved him from a partisan or bigoted attachment to any peculiarity of belief, and made him a judicious inquirer after truth, ready to receive the truth, and not afraid to trust it, from whatever source it might come. If he had not all the multifarious learning of the schools, his mind was active and well informed on subjects pertaining to his own profession, and also in matters of general knowledge and whatever interests intelligent men. His mind was well balanced. He had in an unusual degree an acquaintance with human nature, a practical tact in intercourse with man, which joined with his decision, frankness, honesty, and benevolence, fitted him to lead the common minds by whom he was surrounded, safely, enduringly, and for their highest good.

He found the people of his pastoral charge favorably disposed towards the ministerial office, inclined generally to treat him with respect for his work's sake, and to receive kindly the services which he might render them. Coming to such a people, the divisions among them did not discourage him. He devoted to their welfare all the ability which God gave him, all the intellectual growth, knowledge and literary culture, with which God had favored his youth. He employed for this people the strength, energy, persevering, untiring labor of his mature years, and the wise, ripe experience of his old age. This has been the sphere of his whole ministerial life of fifty-five years. And he has made his mark upon the character of the people. He has wrought his life into the life of the people. It is a precious truth that "the good which men do lives after them." His influence will not stop with his life, nor with the generations to which he ministered. It will go down to other generations, and be spread widely as those who go from the place are scattered abroad in the world.

He has spoken of the church as being in the early part of his ministry in "a sad state of declension." He sought to promote religious knowledge and interest by directing attention to religious reading, and by instruction in the catechism. The sacramental lecture had gone out of use. He restored it, and introduced other religious services besides the two on the Sabbath, as circumstances allowed. The Sabbath-school and Bible class afterwards awakened his attention and efforts, so that his people became much interested in them, and have been greatly benefited by them.

He entered early and effectively into the temperance reform, saying kindly but plainly to those who encouraged intemperance by their traffic, "your business is counteracting the influence of mine. Serious thoughts instilled into the minds of our people on one Sabbath appear, with a considerable class of men, to be dissipated at the store or the tavern before another Sabbath comes."

He labored to interest his people in objects of benevolence, in every thing pertaining to the spread of the gospel through the world, in every

thing pertaining to the welfare of men. He was himself deeply interested in every thing pertaining to their welfare; and they knew it well. Said an intelligent lady of the place some years ago, "If a person is sick in almost any family here they think about as much of having the advice of Mr. French as that of a physician. And an old lady, after the funeral, said, "we used to think if any of us were sick we must have Mr. French to tell us whether it was necessary to call a physician."

But the great object of his life and labors was the salvation of his people. For this he preached to them "the glorious gospel of the blessed God" with great plainness and simplicity, often with aptness of illustration, always with earnest, impressive seriousness. For this he prayed to God continually. He spoke also to individuals on the subject of their soul's salvation, in the house or by the way, alone and in their families—whenever there was a suitable opportunity. He watched for souls as one who must give account. He was wise to win souls. He mentions in his semi-centennial sermon three seasons specially marked by the outpouring of the Spirit of God—in 1817, in 1821, and 1823. There were several others at later periods. And God gave the manifest pledge of approbation to his ministry in its fifty-first year by bestowing his special grace in a most interesting and effective manner, while the shadow was lengthening upon the dial plate of his life, as if that his sun might set in glory, the Spirit of God whispered in a still small voice to many, "Come, come, take of the water of life." They gave heed to the call. They came together at the parsonage, in the early summer, to bow in prayer to God and be instructed and led into the way of life.

It was at the very time of this special religious interest that the present pastor first came among the people to preach Christ and him crucified. Thus while one soldier of the cross was putting off his armor, and another was putting it on, the great Captain of our salvation was present giving effect to the Sword of the Spirit, making his enemies to be at peace with him, and gathering in the trophies of divine grace. The whole number of members received into the church during the fifty-one years of his sole ministry must be not far from three hundred.

There was another important department of ministerial labor and usefulness in which he was much employed. The first time I ever heard his voice or saw his face, he was in Andover while I was a Theological student, making a statement about the meeting-house then lately built or in building at New Market. The enterprise was one which needed assistance from abroad; and he was engaged in securing such aid as he could for it. It was an example of the laborious efforts that he often made for the poorer churches and societies in the vicinity. Whenever he saw they had need of help, and something could be done for them, he would do what he could.

During the same visit to his native place, or near the same time, I heard him speak to a large assembly, in which there was much religious interest,

with great seriousness, with such adaptation to the circumstances and apparent salutary impression, that his words seemed to be spoken with the Holy Ghost sent down from heaven. And this too was an example of labors in which he was often employed for the spiritual good of those beyond his own sphere of ministerial labor. Whenever there was more than usual religious interest he was ready to go if he could, and do what he could to promote the salvation of men. In such labors he spared not himself. He counted not his own life dear to him if he might win souls to Christ. When some of his own flock feared he was doing too much abroad, protected from observation by the shades of evening he has gone from his own town to Portsmouth, preached, attended an inquiring meeting, and returned the same night. His praise is in all the churches of the vicinity. His memory will be fragrant throughout the State, and in considerable portions of adjoining States, as that of a good man, a wise counselor, a faithful servant, a worthy and useful minister of our Lord Jesus Christ.

He enjoyed a much larger amount than is usual of God's blessings in this life. Always in narrow pecuniary circumstances, experiencing not exactly the pinching of poverty, but that near approach to it so common with ministers in our land, he yet found a supply for the necessities of his numerous household, and enjoyed with constant thankfulness the many comforts which the bounteous hand of his Father bestowed. He lived with the companion of his youth in christian love and union uninterrupted, so far as human imperfection allows, unalloyed, nearly to four score years. His eleven children all remain to this present time, nearly all of them—we would fain hope all—seeking to follow him as he followed Christ. Death never entered his dwelling until now.

And now he is dead,—dead to us, but alive to God, living in heaven, full of life in the joy of his Lord. He was gathered like a shock of corn fully ripe and meet for the Master's use. His day of toil is ended. He is at rest—he has entered upon his reward.

His ripeness for the change was clearly shown in the last years, the last months, the last weeks, the last days of his life. His whole life was a progress toward it. And when the time of his departure was at hand, he felt as he said—and it was not a mistake,—“I am going home.” He often repeated “Peace with God”—he had peace with God through our Lord Jesus Christ, who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works. The words “triumphant victory” were among the last heard from his lips. God gave him the victory over death. And he sleeps in Jesus.

#### REV. MALTBY GELSTON

Died at Sherman, Ct., December 15, 1856, aged 90, and in the sixtieth year of his ministry. The Rev. David L. Parmelee adds concerning Father Gelston as follows:—

"Rev. Maltby Gelston was ordained pastor of the church in Sherman, April 26, 1797. He was last of the pastors of Connecticut, of the eighteenth century. I regret that I cannot give you his early history. He was a man sound in the faith, of meekness, simplicity, and godly sincerity; of remarkable conscientiousness, faithfulness, punctuality, and order; an able counselor, and spiritual guide. He was beloved by his people, respected by the churches, and held in high estimation by all in the ministry acquainted with him, as an Israelite indeed. He retained his mental powers in unusual vigor in his old age; but bodily infirmities, chiefly deafness and impaired sight, limited his public services for several of his last years. He had a colleague from 1845 to 1855."

#### REV. DAVID GERRY

Died at Brownfield, Me., November 5, 1856. He had been the laborious and faithful pastor of the Congregational church in that place for nearly nineteen years, struggling along during the whole time on a small salary, and for several of his last years with very feeble health. Yet he never shrunk from the performance of any duty which was not absolutely beyond his strength. He was a good man, lovely in spirit, beloved of his people, and held in high esteem in the neighboring churches, and by his associates in the ministry. In his death, the Union Conference of churches, and Association of ministers, have lost a valued and beloved member.

#### REV. ISAAC HURD, D.D.

Died in South Reading, Ms., on Saturday, the 4th of October, aged 70 years. He was born in Charlestown, Ms., the 7th December, 1785; graduated at Harvard College in 1806, with the second honors of his class. Among his classmates, were Hon. Alexander H. Everett, Dr. Jacob Bigelow, of this city, Rev. Dr. Burroughs, of Portsmouth, N. H., Joseph G. Cogswell, Esq., Librarian of the Astor Library, New York, and Hon. William Pitt Preble, Judge of the Supreme Court of Maine. Mr. Hurd was ordained pastor of the First Church in Lynn, Ms., 15th September, 1813, being then an Unitarian; but subsequently having declared his belief in the Trinitarian doctrines, he was dismissed from his pastoral charge, May 22, 1816; and on the 11th September, 1817, he was installed over the Second Church in Exeter, where he continued until his decease. He was a diligent student, a fine writer, affable in his manners, exemplary in life, and a burning and shining light in his christian calling.

The following is the action of the Association, of which Dr. Hurd was a member:—

The Piscataquis Association, visited by a recent and very sudden dispensation of Holy Providence, in the decease of their respected and beloved fellow-member, Rev. Isaac Hurd, D.D., would reverently and humbly record their high regard for his gifts and virtues, his careful and generous culture, his acquisitions in learning by study in foreign schools, and by



continual application through life, his firm and growingly decisive evangelical views of the gospel of Christ, and his affectionate and refined courtesy in all the intercourse of life.

The Association also tender their sorrowing sympathy to the surviving companion and son, and would assure them both of their high personal esteem, and the abiding remembrance in which they cherish this departed worth.

They also address their condolence to the bereaved junior pastor, and to the church over which the deceased had together with him a joint pastorate of unusual concord and mutual affection.

By vote of the Association,

E. ROBLE, *Scribe*.

Another adds:—Dr. Hurd had for thirty-nine years been pastor of the Second Congregational Church and Society in Exeter, N. H. This church was formed under the influence of the "Great Awakening" a century ago. September 11, 1817, Dr. Hurd was installed as its pastor, and continued to fill that office without interruption, assisted by Rev. Samuel D. Dexter, as colleague, for three years, from 1847 to 1850, and since then by Rev. Asa D. Mann. Dr. Hurd was a man highly esteemed and warmly loved by a large circle of friends and relations.

#### REV. SAMUEL HURLBUT.

Prof. Boardman, of Middlebury College, prepared the following statements concerning Mr. Hurlbut, which were published in the *Vermont Chronicle*.

A late number of the *Chronicle* contained the resolutions of the Addison Association of Ministers, in reference to the decease of the Rev. Samuel Hurlbut, of New Haven. Though some of the general characteristics of this lamented minister of the gospel have thus been published, it is believed that a more extended notice of his life and virtues will be instructive and interesting to all the readers of a religious paper.

Mr. Hurlbut had the unbounded confidence of his parishioners; he had a strong influence over the inhabitants of the neighboring towns; was loved by the young, especially loved and admired by the youths in the course of education; was a desirable companion in any society; and was particularly a favorite among persons of intelligence and good culture. A brief notice of the habits and natural traits by which he came to occupy such a position in the community is all that will be attempted in this communication.

His eminence was first of all as a preacher and a pastor. In the pulpit or the lecture-room, he gained the attention and affection of his hearers by the earnestness of his manner; it was obvious, as soon as he entered upon the substance of his discourse, that he had forgotten himself, and become absorbed in his theme, and the spiritual necessities of his hearers. He had not to a great degree the graces of the orator; but he was largely

imbued with those moral traits, which, as the source of influence over other minds, constitute the highest rhetorical power.

He was also, a very instructive preacher, both in his doctrinal discourses and in his exposition of the inspired word. From his strong tendency to metaphysical and doctrinal discussions, he became very familiar with the common views of theologians, and, in addition to this, he was always on the watch to learn how uneducated minds were impressed with the ordinary statements of the doctrines of theology. By this means he made himself very capable of presenting these subjects in such a way as to instruct and interest his hearers. It was probably because of the effect of his ordinary preaching, that he found himself, in times of revival, compelled to bring forward very distinctly such doctrines as Election and Perseverance; and the sermons prepared on these occasions are some of the ablest to be found among his manuscripts. Circumstances compelled him, during the later years of his ministry, to give much attention to the doctrines of the Millenarians. He read, extensively, works relating to that subject, and had so far matured his views, and written them out in the forms of lectures or sermons, that it is probable there may be found some papers which would be of value to his fellow-laborers in the ministry. His views settled into the most decided opposition to the sentiments which he was called to investigate.

Mr. Hurlbut's knowledge of the Hebrew gave him more than ordinary facilities for studying the prophecies, and, indeed, for preaching from the Old Testament. When he entered the ministry he determined to read a chapter in the Hebrew Bible daily; this resolution he carried into practice nearly or quite to the close of life, frequently reading from the original Hebrew at the devotions of the family in the morning. In this way he attained an uncommon familiarity with Jewish customs and habits of thought, which gave remarkable freshness and impressiveness to his interpretation of the Scriptures.

He was, moreover, a very faithful pastor. He considered it his duty to know the religious condition of every person in his parish, to give them such instruction and warning as they might need; and he made it a point, so far as circumstances would allow, to converse with some person every day on the subject of personal religion. On hearing of the death of a relative by a late disaster on one of the western lakes, he expressed great satisfaction in the recollection that at their last meeting he had urged upon that friend, so soon and so suddenly to be summoned to the bar of God, the importance of immediate attention to the salvation of the soul. Many similar facts might be narrated, which would show that the prayer, so often uttered, that souls might be given him as his hire, was an earnest one. The best proof of his faithfulness, however, is in the results of his labors; there were more than a hundred added to his church during the ten years of his ministry. These conversions were mostly connected with seasons of revival. It was on such occasions that his address to the peni-

tent assumed the most irresistible earnestness; he had at such times a remarkable power in pressing upon the sinner, with clearness and simplicity, the great choice of life or death. His own opinion was that his most effective appeals were in extempore efforts of this kind. Indeed, he believed that the ability to preach without notes was indispensable to the pastor, and determined, on entering his work, to relinquish it as soon as it was demonstrated that he was to fail in this essential point. How well he succeeded will be inferred from the fact that the list of his written sermons numbers only two hundred and fifty-eight, though he was ten years in a parish where he was not often assisted by strangers.

A very interesting account of his own religious life might be made out by the aid of this index of discourses. But this we must pass by with the single remark, that the later ones indicate more spirituality of mind, and dwell much upon such themes as the Resurrection, the Millennium and the Future State. The last sermon he has entered thus, "Sin Developed after Death."

Mr. Hurlbut's influence in his own town was greatly increased by his interest in the public welfare; he was one of the best citizens of the place. When he went to New Haven, the mail came into the town but twice a week; by his exertions they soon had a daily mail. The present condition of the cemetery, a well-selected circulating library, the walks about the common, the school-rooms, the lecture-room, and town-hall, all testify his zeal and energy in promoting the convenience and public spirit of the citizens of his parish. Also, he had made considerable progress in preparing a history of New Haven, together with a map of the town from a survey made in part, at least, by himself.

He was a man, moreover, of very extensive information, and of very unexclusive tastes. There was nothing worth knowing, that he did not take pleasure in. He had a remarkable knowledge of history; was perfectly familiar with the ordinary operations of war, such as the methods of besieging and assaulting a city; and had much curious knowledge about machinery, such as the different constructions of engines, and the various methods of adjusting the movement of time-keepers. By such general information he made himself agreeable in any society, and was very apt to draw hearers about him in familiar conversation. No man could be more free from pretense and the arts that attract attention, yet few men ever insinuated themselves so readily, so extensively into the affection and esteem of acquaintances. Though he was several miles from the College at Middlebury, the students all knew and admired him; indeed, out of his own family, no persons more deeply deplore the loss of a friend than those connected with his institution. He had a great fondness for students and a student-life; he had succeeded well both as a student and a teacher, and might, perhaps, had his life been spared, have been urged at least to take a place in some public institution of learning. His fondness for study was such that he would have been fitted at any moment for almost any

ordinary post of instruction. He read during the past year, for his amusement, the *Anabasis* of Xenophon; and there are among his papers brief notes and comments, which he made in the autumn, on Dante's *Vision of Hell*—the latter he read in a translation.

We should add: he interested himself deeply in all the moral questions of the day. His earnest advocacy of the cause of temperance will long be remembered in this county, and his stirring remarks on the question of slavery, especially on the relation of the federal government to that institution.

But Mr. Hurlbut's praise is in the narrative of his death and funeral. No one can describe the deep sadness of the whole county. The day when the report was spread that he could not recover, was a sad day not only to New Haven but to all the adjoining towns. Men of business moved heavily about the streets, for this sad event was uppermost in their thoughts and in conversation. At the funeral, the Rev. H. F. Leavitt, of Vergennes, preached the sermon. The meeting-house was crowded with mourning hearers, whose sighs and sobbing sometimes made it almost impossible for those who conducted the public exercises to hear their own voice. Immediately after his death, at a meeting of the citizens of the town—members of the church and others, resolutions were adopted, expressing in unmeasured terms their sense of bereavement, their high appreciation of the deceased, and their sympathy with his family.

Mr. Hurlbut died December 2, 1856, of typhoid fever. He had been sick about ten days, but had not been supposed to be in a critical condition more than five or six. He had been laboring during the month of November with more than common earnestness, as there was a manifest increase of religious interest in his parish. He completed his fortieth year a few days before his death. He was born in Charlotte, in this State; graduated at Middlebury College in 1839, and at the Union Theological Seminary in New York, in 1845. He went to New Haven in October, 1846, and was installed over the church the following June.

#### REV. JAMES JOHNSON

Died at St. Johnsbury, Vt., October 31, 1856, aged 77 years. Mr. Johnson was born at Lynnfield, Ms., July 12, 1779. He was graduated at Harvard University in 1808, at the mature age of twenty-nine, his early life having been a constant, but ultimately successful, struggle with adverse circumstances. He studied theology at Cambridge, Ms., under the tuition of Rev. Dr. Ware, and, in 1810, was licensed to preach. He was ordained to the work of the gospel ministry, and installed pastor of the Presbyterian church in Potsdam, N. Y., March 11, 1812. In 1817, he was dismissed from his charge at Potsdam, and in October of the same year was installed over the Congregational Church in Williston, Vt., to which he ministered for nearly ten years. February 28, 1827, he was installed over the first Congregational Church in St. Johnsbury, Vt., and

remained pastor of that Church till May 3, 1838, when his relation was dissolved. In February, 1839, he was installed at Irasburgh, Vt., where he labored till the fall of 1849; when, at the age of seventy, he was dismissed, and remained for the rest of his life without pastoral charge, preaching occasionally as opportunity offered. He was an industrious, faithful, and successful preacher of the word. During his ministry at St. Johnsbury, two revivals occurred, one of which, in 1831, resulted in the addition of more than sixty to the church. The whole number added to that church by profession during his eleven years pastorate, was one hundred and seventy. What were the fruits of his labors elsewhere is not within the writer's knowledge.

His only publication was a sermon preached at a masonic celebration of the festival of John the Baptist, at St. Albans, Vt., June 24, 1826, from the text, "Every house is builded by some man, but he that built all things is God."

#### REV. ABNER LEONARD

Died in Burlington, Io., October 30, 1856, in the sixty-ninth year of his age, of disease of the heart.

Mr. Leonard was born in Washington Co., Pa., December 13, 1787. He made profession of religion in 1815. He afterwards felt that he was called to preach the gospel, and though somewhat advanced in years, and with a family, he pursued a liberal course of study, and, in 1827, was licensed to preach by the Presbytery of Ohio. The first two years of his ministry were spent in missionary labors in Western Pennsylvania and Virginia. In 1829, he was settled as pastor of Truro and Lithopolis churches in Columbus Presbytery, Ohio, where he continued five years. In 1842, he emigrated to Iowa, and settled on a beautiful farm, two miles and a half west of Burlington, where the evening of his life was spent.

Preferring Congregational principles of church government, after a long experience of Presbyterianism, he gave his influence to the reorganization of the church in Burlington in accordance with those principles, and became a member of the church. He also united with the Denmark Association.

Mr. Leonard possessed a strong, active, and independent mind. He was the proprietor of one of the finest nurseries in the West. He was given to hospitality, and was a lover of good men. His contributions to benevolent objects were liberal. One of the last acts of his life was to pay one thousand dollars to Yellow Springs College at Kossuth. He died suddenly. His body was attended to the grave by a number of ministerial brethren, and by a large concourse of citizens. He leaves a widow with whom he had lived forty-eight years, and four sons, two of whom are ministers of the gospel.

#### REV. FRANCIS LEONARD

Died at Galesburg, Ill., September 20, 1856, of bilious fever, in the thirty-ninth year of his age, and after a life of singular devotedness to the cause of Christ.



He was born at Warwick, Ms., in 1818, of devotedly pious parents, hopefully converted to Christ at the age of seventeen years, and though his short career has been marked by few unusual or striking incidents, his memory will be long cherished by those who knew him, as one of the most single-hearted and devout servants of Christ.

He was a member of the first class graduated at Knox College in 1846, and spent some time as principal of an academy at Lee Center, in Illinois; was licensed to preach the gospel in 1849, and ordained the following year; from which time until his death he devoted himself to the work of the christian ministry, with the most untiring zeal and the most unremitting industry.

His were, for the most part, pioneer labors, gathering infant churches and children in Sabbath schools, but he supplied the churches of Downer's Grove and Knoxville with acceptance.

His special mission seemed to be, however, in the department of pastoral labor, the importance of which he was wont to urge upon his brethren in the association, especially in the catechetical form of instruction, so successfully employed by Baxter.

He was, indeed, a "good man, full of the Holy Ghost and of faith," and he has left an example of integrity and unswerving conscientiousness which the church may well mourn to be deprived of.

In the words of Cowper:—

"His doctrine and his life,  
Co-incident, exhibit lucid proof  
That he was honest in the sacred cause."

### REV. HORATIO JONES LOMBARD

Died in Springfield, Ms., April 28, 1856, aged 64 years. He was born in Stockbridge, Ms., May 8, 1792; he spent his boyhood in Springfield, and was graduated at Williams' College, in September, 1815. He was licensed to preach by the Hampden Association, in June 1816, after having pursued a course of theological study under the instruction of Rev. Dr. Osgood, of Springfield. In October, 1818, he was ordained and settled over the Congregational Church in Owego, N. Y. This church has since become Presbyterian. In July, 1827, he was dismissed, and for six years preached as stated supply in several different churches in the State of New York. In 1834, he returned to Massachusetts, and was settled in Feeding Hills, in the town of West Springfield. In 1836, he was dismissed on account of insufficient salary, and settled in Northfield, Ms. Here he remained until 1840, when, by the failure of his health, he was compelled to retire from the active duties of the ministry.

After spending three years in Hinsdale, Ms., he removed to Springfield, where he occupied himself in such works of usefulness as his feeble health would allow. In 1852, he was appointed chaplain of the Hampden county jail, which office he retained until his death.

His disease was typhoid pneumonia, and his sickness of short duration. He retained full possession of his faculties to the last, and died in peace, supported by the christian hope.

#### REV. ALEXANDER LOVELL

Died in Nashua, N. H., the place of his residence, July 2, 1855, aged 68 years.

He was born in West Boylston, Ms., February 14, 1787; graduated at Dartmouth College, 1813, and at the Andover Seminary, 1816. He was ordained at Vergennes, Vt., October 22, 1817. Here he continued to labor with great success until November 10, 1835, when he resigned his charge. During the first year of his ministry, about fifty were added to the church as the fruits of a revival; in 1830, thirty-one were added, and thirty more the following year; and, in 1834, sixteen were joined in covenant with God's people.

In December, 1835, he was installed in Phillipston, Ms., and there he continued to labor with acceptance and success until 1844, when he was dismissed on account of the failure of his health. He soon after removed to Nashua, N. H. He was a man highly respected for his talents, piety, and ministerial excellences.

#### REV. CHARLES MACKAY.

We extract from the Canadian *Independent*, published at Toronto, C. W., the following obituary of Rev. Charles Mackay, written by the Rev. Mr. Ebbs of Hamilton, C. W. We understand that there are abundant materials for a biography of Mr. M. which will, probably, in due time be given to the churches.

Died on Thursday, August 29, 1856, at three A.M., at the house of his beloved friend, William Lash, Esq., of Dundas, the Rev. Charles Mackay; aged 37 years; nine years pastor of the Congregational Church at St. John, N. B. By the injunction of medical advisers, he left his flock, and his beloved partner, under circumstances of peculiar trial, in the early part of last June, on a western tour, for the recruiting of his feeble frame, reduced by protracted illness. He was present for a short time, during the meetings of the Union at Hamilton; but was too much exhausted by the journey, to take any part in the exercises. His vehement desires, however, forced him to speak for twenty minutes, at a prayer meeting of his ministerial brethren, the Alumni of the Theological Institute; on which occasion many will remember how earnestly he dwelt on the privilege of being a minister of Christ, and the solemn obligation on such, to preach nothing but Christ and Him crucified. This was his last public address. That same day, June 17, he was welcomed as a guest into the family of his intimate and endeared friend, Mr. Lash (formerly a deacon of his church), little supposing that his earthly sojournings were there to end. But a severe cold brought on congestion of the lungs, accompanied with

awful spasms. His anxious companion, hearing of his relapse, hastened up from St. John, N. B., leaving an infant a few weeks old, as well as four other children, in care of kind friends, hoping to return shortly with the partner of her life. For ten weeks our brother continued rapidly to sink. Throughout the whole period, he was the cheerful prisoner of hope; long clinging to the expectation of recovery, that he might again proclaim to his beloved flock, the unsearchable riches of Christ; but as soon as he discovered the sentence of death written upon his wasted tabernacle, his soul was filled with still brighter hopes; the "desire to depart and be with Christ," though never expressed in a spirit of impatience, was evidently the all-absorbing aspiration of his heart. He spoke about dying with as much freedom from fear, as he had formerly spoken of returning to his beloved family, and flock.

A few days before his death, he sent an affectionate message to his beloved people, assuring them that Christ, whose abounding grace and righteousness he had so often attempted to set forth to them, was, in his own experience, all and more than all he had ever declared it to be. Those who were privileged to behold him fearlessly girding himself for the encounter with his last enemy, will not soon forget his faltering effort to join in singing those sweet lines:—

" Ere since by faith, I saw the stream  
Thy flowing wounds supply,  
Redeeming love has been my theme;  
And shall be till I die.  
In nobler strains, I then shall sing  
Thy sovereign power to save!  
I'll say to death, where is thy sting!  
Thy victory, O grave!"

His last coherent utterance, in reply to kind inquiries, as to what he wished for, was—"Wings! Wings! I want to fly!" The encumbered spirit was presently relieved of its mortal garments, and soared away to the realms of eternal glory.

His attached and bereaved flock have sent a deputation to perform the mournful service of conveying the beloved remains to St. John, that he may sleep among his own people, and arise in their midst on the resurrection morn.

Another adds:—Mr. Mackay has left a widow and four children to deplore their great loss. He will long live in the memory and affections of the flock to which he ministered. By them he was highly esteemed when living, and though dead we believe he will not be forgotten. "Let me die the death of the righteous, and let my last end be like his."

#### REV. JOSEPH MERRILL

Died at Lowell, Ms., November 21, 1856, aged 68 years. He was son of Joseph Merrill; was born in Warren, N.H., 1788; graduated at Dartmouth

College, 1814; studied Divinity with Rev. Samuel Dana, D.D., of Marblehead, Ms.; and was some time preceptor of the Academy in that place. He was ordained at Dracut, Ms., November 15, 1820, and was dismissed April 8, 1833. He was installed in Acworth, N. H., October 16, 1833, and resigned October 16, 1838. He subsequently became resident in Lowell, Ms., and preached again to his former people in Dracut.

#### REV. SAMUEL MERWIN,

Formerly pastor of the North Church in New Haven, Ct.; departed this life September 3, 1856, in the 75th year of his age.

Born at Milford, Ct., he was educated at Yale College, where he was graduated in 1802, a classmate with Jeremiah Evarts; with the late Judge Samuel Hubbard, of Boston; with Senator Bates, of Northampton; and with other distinguished men, some of whom continue to this day. He studied theology, partly with Dr. Dwight, and partly with that venerable teacher of so many New England pastors, Dr. Backus, of Somers. Many who knew him long ago, as well as many who have known him in later years, will be interested in the following paragraphs from the sermon preached at his funeral by Dr. Bacon.

"Naturally amiable, modest, and intelligent, our now departed brother and father was early drawn to Christ, and having had the culture of a liberal education, he devoted himself to the service of Christ in the ministry of the word. This church had been led, by some recent experience, to set a high value upon such qualities in a minister as they found in him. The aged members of the church had been trained under the vehement and impassioned preaching of Bird. Those in the midst of life remembered, with reverent admiration, the massive and solid discourses of Edwards, the great theologian—second only to his illustrious father. Others had been hearers of the then youthful Austin, grave, earnest, and instructive. More recently they had been charmed and delighted with the showy eloquence of a pastor from whom, after a short experience of his qualities, they willingly parted; and they all felt that they wanted a minister whom they could trust and love. They made the Rev. Samuel Merwin their pastor on the 13th of February, 1805, when he was only twenty-four years of age. And he, on his part, having undertaken that charge, exhibited, through a ministry of more than twenty-six years, the very qualities of meekness, gentleness, affectionateness, fidelity, and patience, which won at first the confidence of his people. Nor was his labor among them unsuccessful. No ministry, as yet, has left upon the records of this church such evidences of success as his hand was permitted to inscribe. Side by side with Moses Stuart in the First Church, and afterwards with the now venerable successor of Stuart (Dr. Taylor), he pursued his work, peacefully, fraternally, with no jealousy or feeling of unhallowed rivalry, rejoicing from time to time in such accessions to the communion of the church as few pastors are permitted to record. For more than six years, I was

myself, in my pastoral charge, almost like a colleague with him, and never was there an unkind word or thought in all our intercourse. The relation between us, in its confidential intimacy and its constant interchange of counsel and of helpfulness, was like the relation between an elder brother and a younger.

"I need not speak of his ministry more particularly. His half-century sermon, delivered in this house a few months ago, and afterwards published, is fresh in the minds of these old parishioners of his and these assembled friends. After his resignation of the pastoral charge in this church, he accepted a call to the church in Wilton; and having served for a while, he returned, at about the age of three-score years, to spend the evening of his life in this city. From that time to the present, he has been among us, improving—while his strength remained—whatever opportunities he found of usefulness as a minister of the gospel; ever ready not only to officiate, as his strength might serve, in the public assemblies, but to visit the afflicted with christian consolation, to pray by the bedside of the sick or dying, and to preach the gospel to the poor. It has been, as you know, for the last few years, a customary Sabbath employment with him, to conduct a religious service in the chapel of the Almshouse. To the last he loved to feel that he was still serving in the ministry of Christ.

"The close of his life was in perfect harmony with its course. Paralysis had impaired his physical strength, and, to some extent, the clearness of his memory and the activity of his mental powers. Yet life had not become a burden, and while he knew that death was at the door, and was in daily expectation of the summons, he could enjoy with a cheerful and grateful mind the society and the assiduous attention of her with whom he had walked hand in hand for more than fifty years, and of their children who gathered around him from their homes. And when he lay upon the bed from which he was to rise no more, while all the delights of earth and time were failing, he delighted still in prayer. At my last visit to him, we had kneeled at his bedside to pray, and when the words from my lips were ended, his own voice took up the strain of supplication, and, in his own tones and his own characteristic style of utterance, with no fault of memory or connection, and with no iteration of petitions already offered, he led us again to the throne of grace. Thus, calmly, meekly, patiently, devoutly, he died, as he had lived, knowing in whom he had believed."

#### REV. JAMES MURDOCK, D.D.

The following from the *Independent* of August 28, 1856, is supposed to have been written by the Rev. Dr. Bacon, of New Haven:—

Few names in the history of theology and learning on this side of the Atlantic are more worthy of commemoration than that of Dr. Murdock, which is this week inscribed on the record of the dead. A personal acquaintance extending through a period of almost six and thirty years, will



justify the writer of these lines in offering some brief notices of the deceased.

James Murdock was born at Westbrook, Ct., on the 16th of February, 1776. He was descended of that sturdy Protestant race, the Scotch-Irish. His grandfather emigrated from Ireland to this country about the year 1700, and died at Westbrook, after having been in America more than fifty years. Three of the grandsons of that Scotch-Irish emigrant graduated at Yale College, of whom one died in the year of his graduation, and the other two became pastors of Congregational churches, viz.: Jonathan at Bozrah, Ct., and James at Sandgate, Vt. The father of Dr. Murdock was a farmer in Westbrook.

James Murdock, the subject of this notice, was left fatherless in his infancy. His childhood was passed with no special advantages of education till he was fifteen years of age, when he began his preparation for college under the tuition of his uncle at Bozrah. He entered college near the close of the presidency of Dr. Stiles, 1793, "poorly fitted," according to his own statement. His class was the first which came fairly under the formative influence of President Dwight, the class of 1797—a class in many respects remarkable. Its first class-meeting, after graduation, was at the close of half a century. At that time twenty-four out of thirty-seven were still living, and twelve of them were present to rehearse to each other the experiences of fifty years. The successive college tutors of that class were James Gould, Roger Minot Sherman, and Josiah Meigs. The effect of their training, under those men and the illustrious president, appears in the stations they have held and in the work they have done for their country and for the world. Such names as Henry Baldwin (a Judge of the Supreme Court of the U. S.), Lyman Beecher, Diodate Brockway (long a Fellow of Yale College), Thomas Day (Secretary of Connecticut, and long editor of Day's Reports), Samuel A. Foot (Governor of Connecticut, and U. S. Senator), George Griffin, and Seth P. Staples (so eminent in the legal profession), and Horatio Seymour (U. S. Senator from Vermont),—show what the class was. Every one of the thirty-seven was a native of New England.

Of Dr. Murdock's early religious history we only know, that he united with the College church by profession in his sophomore year. He commenced the study of theology, under the instruction of Dr. Dwight, in 1799. Soon afterwards he was for one year associated with a classmate (Rev. John Niles) in the charge of "Oneida Academy," now Hamilton College, at Clinton, N. Y. In September, 1800, he resumed his studies in theology, under Dr. Norton, of Clinton, and soon afterwards began to preach. He was ordained pastor in Princeton, Ms., June, 1802. As a pastor he was studious and laborious; and, in 1810, he was blessed with a marked revival of religion among the people of his charge. In 1815, he accepted the professorship of languages in the University of Vermont, and being released from his pastoral charge, he removed to Burlington, where he resided four

years, giving instruction, not only in his own department, but also in that of Mathematics and Natural Philosophy. In 1819, he was elected to the professorship of Ecclesiastical History at Andover, being also made at the same time, by a clumsy and ill-considered arrangement, an assistant professor of Sacred Rhetoric. Very naturally there were difficulties between him and his colleagues about his duties in the seminary, and the result was that, in 1828, he was dismissed from his office. He removed to New Haven in 1829, and there he has resided ever since, pursuing his favorite studies, enjoying the companionship of books and of learned men, and publishing, from time to time, the works with which his name is chiefly associated.

There are learned men, so-called, in modern times, who pick up scraps and ends of learning here and there—who take their knowledge chiefly at second hand, and who sometimes make quite a display in borrowed plumage. Dr. Murdock was not one of that sort, but was learned after the old fashion. While he was a pastor, he made himself a thorough Biblical scholar. The few Hebrew lessons which he had received under President Stiles were seed in a genial soil. Something in his family reading of the Scriptures happened, one day, to send him to the original. The chapter that morning—if we correctly remember the story as we heard it from his lips some four and thirty years ago—was the first chapter of Genesis. With the aid of lexicon and grammar he toiled through that chapter in the original text; and he thought that by some special effort he might read every day in his study the Hebrew of the morning chapter in the family. The attempt was made, successfully. He read the Hebrew Bible through, and then read it again, till he was so familiar with it that for a while he read directly from the Hebrew into English in his family devotions. While he was professor at Burlington, he made himself acquainted with German, making a journey to Philadelphia for the sake of hearing the language spoken, and that at a time when Moses Stuart was almost the only scholar in New England who thought that German books could be made subsidiary to theological studies. At Andover he devoted himself chiefly to Ecclesiastical History, which he persisted in regarding as his specialty, though for the first four or five years he was not allowed to give instruction in that department.

A sermon on "the Nature of the Atonement," preached by Dr. M. in the chapel of the Theological Seminary at Andover in 1823, and published by the students, became the occasion of some imputations against his orthodoxy. That sermon was a singularly lucid exposition of the New England doctrine concerning the significance and efficacy of Christ's sufferings as related to the government of God and the pardon of sin. It set forth the same doctrine which the younger Edwards had set forth with his matchless force of logic, and which, from his time onward, had been, in New England, the accepted explanation of the christian doctrine of atonement. For its clearness and didactic eloquence, it well deserves a permanent place in our theological literature. Of course it was distasteful to

the Princeton divines, and in a Philadelphia periodical of those times it was denounced accordingly. In New England too, the tendencies were already working, which afterwards resulted in Dr. Woods' confessed defection from the theological views of his best days, and in an avowed expurgation of the works which he had published to defend the New England orthodoxy against Unitarian aspersions. It was nothing strange that Dr. Murdock's sermon on the atonement made some addition to the difficulties of his connection with his colleagues, and brought some suspicion on his theological soundness. Indeed, the word "Murdockism" has sometimes been used by Presbyterian writers, in connection with other similar words, as if it were the name of some duly anathematized sect or school. And yet Dr. Murdock was by no means an innovator in theology, or an extremist. His habit of mind, in regard to the statement and illustration of christian doctrines, was conservative rather than revolutionary. The breadth of his studies in the various departments of theological learning, and especially in the history of theology, had not been without its effect upon his way of thinking; he accepted no doctrine merely because it was the doctrine of the Westminster standard, or the doctrine of the New England churches; he held himself independent of all human authority; but he nevertheless held "the doctrines of grace" in the form in which they were defined and defended by the great masters of New England theology—yet, probably, without holding, certainly without exaggerating or overvaluing, the peculiarities by which any one of those masters may have differed from the others. His mind was too well balanced for any extravagance, too enlightened and too free to accept the yoke of any narrow school or party.

As an Author, Dr. Murdock is chiefly known by his translation of Mosheim's "Institutes of Ecclesiastical History." That work is not a mere translation. While it represents in simple and nervous English the exact and terse Latinity of the original (which the former translation did not); it re-examines the grounds of every statement, and condenses into marginal notes a great amount of additional matter. Other works in the department of ecclesiastical history may be indispensable to a clergyman's library, but none that has yet been published can be a substitute for Murdock's Mosheim. This work was first published in 1832, and is now republished by the Harpers from stereotype plates. In 1851, he published a translation of Mosheim's "Commentaries on the Affairs of the Christians before Constantine." Of this massive work, the first volume had been translated and published in England, and in this edition is republished without any considerable change. The second volume was entirely translated, and the whole was carefully edited by Dr. Murdock. Muenscher's "Elements of Dogmatic History," a convenient and valuable manual, was translated by him, and published in 1830. In 1842, he published "Sketches of Modern Philosophy, especially among the Germans," a work which has been republished in Scotland. His great work, also, has been republished by some

English bookseller in what English writers call (when speaking of American reprints) "a pirated edition."

In his early Biblical studies, Dr. Murdock had dipped into Syriac, and had gained some rudimental acquaintance with that venerable language. At the age of almost three score years and ten, in the leisure of one who had done with the activities of life, he resumed the study of Syriac, and began to read the ancient or Peshito Syriac New Testament. Delighted to converse with the Saviour and his apostles in language which was almost identical with their vernacular, he resolved to make a literal translation of the New Testament from that version, which is probably as old as the beginning of the second century. The translation was commenced early in August, 1845, and completed on the 16th of June, 1846. It was published in 1851. Not far from that time the aged scholar began the study of Arabic, pursuing it with habitual diligence as a daily occupation.

Dr. Murdock was also, in connection with his son-in-law, the late Rev. E. R. Tyler, the principal author of the "Congregational Catechism," a learned and valuable work, published in 1844, which gives in a compendious form "a general survey of the organization, government, and discipline of christian churches." He was a radical and uncompromising Congregationalist in his system of church polity.

All his habits were those of a scholar. After the death of his wife in 1832, he remained unmarried, living in his own house as a boarder. He had surrounded himself with a library of great value, and in that library he was at home. His great stores of knowledge were always freely laid open in aid of every inquirer, for he loved to impart knowledge and to stimulate investigation and discussion. With a few friends of kindred tastes, he had constant intercourse, though he had few relations to society out of that little circle. With a rare felicity he retained the natural force and elasticity of his mind, with no apparent loss of cheerfulness or vivacity, to the age of four score years. In 1847, after the fiftieth anniversary of his college graduation, it devolved on him to prepare brief memoirs of the survivors of his class, which were printed for their use. In the memoir of himself (from which some of the facts and dates in this notice have been gathered), he said of himself, "Mr. M. was always fond of study, and possessing good health, and free from worldly cares, he now enjoys the sweets of literary retirement. He is a strict Congregationalist, associates with the orthodox, but calls no man master. Without attaining full assurance, he has never relinquished his hope of salvation through divine grace. He is familiar with death and the grave, and relying on the mediation of the Lord Jesus Christ, he is calmly and cheerfully waiting for the time when he must bid adieu to all sublunary things."

Last autumn, Dr. Murdock went to the State of Mississippi to visit his only son, who has resided there for many years. He expected to return in the spring, but was detained by the illness which ended in his death. His nearest friends have observed, as he approached year by year the

utmost limit of this life, that his love of the gospel in the simplicity and power of its great facts was increasingly earnest and child-like; that his thoughts for his children and grandchildren were more and more fixed on their spiritual welfare; and that, "relying on the mediation of the Lord Jesus Christ, he was calmly and cheerfully waiting" for the event which, they trust, has removed him to that sphere of immortal activity where tongues have ceased, where the knowledge required on earth has vanished away, but where "charity never faileth."

#### REV. GEO. W. PERKINS

Died suddenly, at his residence, in Chicago, Ill., November 13, 1856. One well acquainted with Mr. Perkin's public career, thus writes concerning him:—

We are not minutely informed of the order of events in the life of Mr. Perkins, only knowing that he was born at Hartford, Ct., where his brother and other relatives still reside; that he was graduated at Yale College, in the class of 1824; was settled at Montreal, Canada, for several years, as pastor of the American Presbyterian Church there; being obliged to leave there on account of his health, he was afterwards settled at Meriden, Ct., 1846, and two years ago he removed to Chicago, to take charge of the principal Congregational Church in that city. His ministry in each of the churches successively committed to him was largely blessed, and the interests of the church with which he was last connected seemed intimately and inseparably bound up with his life. His age, at the time of his death, we think, was 53.

Mr. Perkins was a man of great frankness, fearlessness, and enterprise of character, of independent opinions, and of a noble manliness in the utterance of his opinions. Those who did not know him well sometimes thought him too decisive and unyielding. Yet withal, he was of so kindly, affectionate, and even playful a disposition in domestic and social life, that those who knew him best loved him most tenderly, and that he attached his friends and people to him with rare strength and constancy. His family will emphatically feel that by this sudden and unlooked-for bereavement, "their house is left unto them desolate!"

The surviving Editors of the *Congregational Herald*, thus speak of their highly esteemed and able associate:—

The sudden death of our beloved brother and associate has given a shock of pain to a widely-extended circle of friends, reaching far beyond the limits of his own family or flock. It will not only awaken the most profound sorrow in three different congregations to whom he successively ministered, and by whom he was tenderly loved, but the several communities in which his ministry was spent will feel a sense of personal bereavement, and that they have suffered a loss by the departure of Mr. Perkins which cannot be readily repaired. He was pre-eminently a man for the people, and for the age. He lived and labored for the good of



mankind. Neither his views, his sympathies, nor his efforts were bounded by the limits of his own society, or by the circle of a few trite subjects; but he cultivated and exercised that broad and expansive benevolence which has an eye to the most important concerns of the city, the State, and the nation. Taking the divinely-appointed arrangement indicated in the Decalogue for the regulation of his system of labor and influence, he placed God and the principles of the Divine government in the foreground of every movement, as pre-eminently good and glorious, and as the basis of all right action, and the model of all right character. Following this order, he placed the family power next; and no one could be a privileged inmate of his home for even a little time without feeling the elevating, ennobling, purifying, and christianizing power of a truly pious household. The mutual confidence and kindness, the gentle tenderness and affections of a christian home, were there beautifully illustrated in the actions of each member, beginning with the natural, spontaneous, and hearty reverence for the united head which is required by the Divine command, "Honor thy father and thy mother," and then running, like meandering streams in quiet meadows, through all the deportment of the family toward each other, in manifestations of kind regards for mutual wants and mutual cares. Here we had the exponent of his own home life and character.

Next in his estimation came the Church of God on earth; composed of believers in Christ and their children, forming the household of faith. It was in his relations this branch of the great family of man that he was most widely known, as a judicious and laborious pastor; a sound, faithful, and expert teacher of the doctrines of the Bible; a discreet and energetic disciplinarian in matters pertaining to christian charities, activities, and usefulness; and as a tender-hearted brother and unfailing friend and safe counselor in times of affliction and sorrow: and here his loss will be severely felt and deeply mourned. It is but paying a just tribute to the memory of our departed brother, to say that he was particularly distinguished as a christian minister. Those who would represent him as devoted exclusively or mainly to any one principle of reform, do him great injustice. It is true that he nobly and unhesitatingly espoused the cause of the oppressed almost at the very onset of the anti-slavery movement in this country, when to be openly the friend of the slave was to be almost universally "despised and rejected of men;" and the conviction, that the Slave Power was steadily aiming to subvert our free institutions, grew with his growth, and strengthened with his strength. Hence, as a true interpreter and friend of the Constitution, he could not fail to be the uncompromising foe of slavery, and of the oligarchy which necessarily grows out of it and exists for its protection. But it was in the relation of a christian pastor, ministering from week to week to the flock of God, that his character shone most beautifully, and his varied talents found their fullest development. It was here that one could begin to appreciate him

as a "teacher sent from God," and as a "workman that needed not to be ashamed." Here his mature experience, richly-furnished mind, and large-hearted and expansive love for the souls of men found their true expression and fitting development; and one of the first impressions, which was sure to be made by his pulpit ministrations was, that he "walked with God," had intimate communion with Him, and was intensely anxious that all men should be reconciled to His government, and know the unutterable joy of being made the freemen of the Lord. He was, indeed, eminently qualified for his position, and thoroughly furnished for his work. He acquitted himself, both in the pulpit and out, in a manner to prove himself to be a man of high, noble, and commanding character and talents, and a preacher of marked ability. His pulpit efforts were models for simplicity, yet, for originality of method and cogency of reasoning, they have seldom been surpassed.

But there were some prominent and striking characteristics in the ministry of our beloved brother which should be improved by others in the sacred office. We frequently thought, while we sat under his preaching, that he was an excellent model for a young clergyman to study, and if we could have given some sketches of him as a pastor and teacher without his knowing it, we should have done so months ago; but he is now infinitely exalted above the influence of mortal praise or mortal censure, and we may speak of his example freely for the benefit of the living. We can not, however, in the proper limits of this notice, do justice to these points of ministerial character and labor, and must therefore defer our remarks to some future time.

One or two things, however, we will mention now lest haply another opportunity fail us. To his mind, the principle of *individual responsibility* and *accountability* was not only startling, but almost terrific in its claims and in its consequences. "SO THEN EVERY ONE OF US SHALL GIVE ACCOUNT OF HIMSELF TO GOD," was a living reality to him; and it rose in his estimation to a dignity and grandeur overshadowing and underlying every action, and giving direction and tone to his example, and point and character to all his teachings and exhortations. It was the corner stone of his Congregationalism; so that he was not a Congregationalist in the abstract, and a pope in the concrete; but in all things and everywhere he sought to throw upon the individual members of his church a proper sense of personal responsibility in managing the affairs of the church, and in the great work of saving souls and carrying forward the Redeemer's kingdom; and for this end they were constantly invited and urged to a personal participation in the exercises of the prayer meeting, as an important preparatory process, and then to go forth with the aim distinctly before them to influence men to obey God. To his own bright example as a personal, direct, and effective laborer in winning souls to Christ, he added private exhortations to the members, often giving them particular work to do, calculated to call out their christian love, strengthen their

faith, and kindle their zeal. He was wont, oftentimes, to advert to the example of Harlan Page as worthy of emulation by every disciple of Christ, and as possible to almost every one, however obscure he might be. But PAUL seemed to be his model representative of the well-proportioned and well-developed Christian. The life, character, and teachings of the great apostle to the Gentiles, evidently formed a topic for his most careful and ardent study. How frequently he sought to incite his people to noble deeds for Christ by holding up the example of Paul, all will remember who waited on his ministry, especially those who attended the social meetings for prayer and conference.

In short, his whole administration, as a shepherd of the flock, was strongly marked by a scrupulous regard for the individual rights as well as for the individual obligations of his people. The obscurest member of his congregation and the most ignorant child in the Sabbath school, had occasion to love him for the gentleness of his condescension and the heartiness of his sympathy, while those who possessed wealth and occupied places of influence, were constrained to yield to him their most profound respect for the fidelity with which he discharged his ministerial duties to them.

We might speak of his entire freedom from the craftiness of the cunning church politician; of the openness, simplicity, and blandness of his manners on all occasions; of his avoidance of all personalities in discourse, except to make men feel that they were personally sinners; of his tireless exertions in looking after the stranger, and in ministering to the comfort of the afflicted; of his intense interest in the Sabbath school and Bible classes; of his interest in the young men of his congregation, leading them to form an association for the purpose of aiding and cheering each other in works of usefulness. But we have already trespassed far beyond the space we had allotted to this notice.

It was no part of our wish or aim to eulogize our lamented brother. This were quite unnecessary. His eulogy is already written on the hearts of his people by the mystic hand of undying affection, and sealed by the signet of his own untiring fidelity, tenderness, and love. But we wished to disabuse the minds of some who knew him less intimately and only at a distance, of the erroneous impression which seems to have been made somehow that Mr. Perkins devoted his energies mainly to the propagation of anti-slavery doctrines.

If our representations of the character and aims of his ministry are correct, it is very evident that, though he deeply sympathized with the anti-slavery movement it did by no means diminish either his piety or his zeal in promoting the christian graces of his people, nor retard either him or them in the various other works of christian benevolence. And we have felt called upon, in adverting to his removal to a higher and nobler sphere of christian action, to vindicate his memory from the unkind and unjust insinuations that he was chiefly devoted to the cause of abolition.

We need not say that we have suffered a great loss in the editorial corps of the *Herald* by the death of Bro. Perkins. He wielded the pen of a ready writer, and during his residence in this city he made many valuable contributions to our editorial columns. But as deeply as we feel our loss, it is but small in comparison to the loss sustained by the First Congregational Church and the Chicago Theological Seminary. But what can we say of the vacancy which his death has made in the domestic circle? Here, indeed, the loss is beyond all repair. It has been our privilege to enjoy the amenities of that home of which he was at once the head and sun, and we can assure the smitten ones there of the profoundest sympathy of our hearts. But why should we attempt with such empty things as printed words to alleviate a grief so deep? We commend them and the afflicted people to the care and love of the Great Shepherd of the sheep, "who tempers his wind to the shorn lamb."

#### REV. JAMES PORTER

Died at Stafford, Ct., June 6, 1856, aged 71. Mr. Porter was born at Wenham, Essex County, Ms., June 18, 1785, descended from an ancestry long settled in Danvers, Ms. Soon after his birth, his parents, James and Hannah (Curtis) Porter, removed to Peterborough, N. H., where they spent the remainder of their days. In October, 1808, Mr. P. became a member of Williams College, where he graduated in 1810. The following year he went to Belfast, Me., and engaged in teaching. While there, he joined the church and studied theology with Rev. Alfred Johnson. He was approved as a candidate in May, 1812, and, after supplying various places for a while, began to preach in Pomfret, Ct., February, 1814, and was ordained pastor there September 8, 1814. The duties of this office he discharged with fidelity and success, until broken down in health during the summer of 1817, in consequence of which he was dismissed, at his own request, April, 1830. After this Mr. Porter resided successively in Ashford, Woodstock, and Stafford, but never regained such a measure of health as to resume the pastoral office.

Mr. P. was twice married, and had three daughters who all died before him.

His memory is hallowed in the region of his life and labors, as that of a man distinguished for sound piety, good sense, and great purity of heart.

#### REV. H. E. RUGGLES

Died at Newbury, Vt., December 24, 1856, of consumption, aged 34. He was born at Newbury, and there he spent his early years; and so strong was his attachment for "*home*," that he left an affectionate people, among whom he had labored, to spend his last days in the home of his childhood. He leaves a wife and little one whom he was enabled to commit to the care of the God of the widow and fatherless, assured that in him they would find mercy. God's covenant mercy was a source of com-

fort to him, and he would say, "How much richer is my little boy in the promises of a covenant-keeping God than he would have been, had I labored for an earthly inheritance to leave to him." He seemed to have been taken away in the midst of his days, in the *prime* of his usefulness, yet he rejoiced that it had been his privilege to labor, even for a few years, in God's great harvest field. His sufferings, which were extreme, were borne with christian patience, and in times of greatest bodily anguish the spirit seemed to enjoy rich foretastes of heavenly things, and while he earnestly desired to depart and be with Christ, he expressed entire willingness to suffer all God's holy will, saying often, "God knows best how much refining and polishing I need to fit me, as 'a lively stone, for his upper temple.'" For him death had lost its sting and the grave its victory, and he laid him down to sleep in Jesus, fully believing that he would awake in his likeness.

We can but notice in Mr. R.'s life the influence of the Sabbath school, which he attended seven years without being absent one Sabbath. His punctual attendance, and instruction there received, probably greatly influenced his character, and his after career of usefulness. In Mr. R. society has lost one of its brightest ornaments, and the church one of its most faithful and efficient laborers, yet none may say to the Master, who took him, "Why doest thou thus?"

#### REV. CHARLES SIMMONS.

Died in North Wrentham, on the 12th May, Rev. Charles Simmons, (long and extensively known as the author of the *Scripture Manual*, and more recently, of the *Laconic Manual*,) in the 58th year of his age.

His funeral solemnities were attended on the 15th, by a congregation of deeply smitten relatives, friends, and ministerial brethren. A sermon was preached by Rev. Jacob Ide, D.D., of West Medway, highly evangelical in its nature, and peculiarly comforting to pious mourners, accompanied by a brief, though just and faithful sketch of his life and character, an extract from which would be inserted here, were it not expected to appear from the press. The picture there drawn, precludes the necessity of any farther mention of the deceased at this time, excepting a few words from one who enjoyed a familiar and most happy acquaintance with him as a parishioner, a church member, and an every-day Christian. In these relations, he was a "*burning and shining light*," of no ordinary brilliance. It was by his unwearyed exertions and extraordinary liberality, that the only *settled ministry* which has existed in North Wrentham for nearly twenty years, was effected. And after the decline of his health—of mind and body—and the consequent loss of his active influence and unbounded munificence, this relation was suffered to be dissolved.

The following is an extract from the sermon of Rev. Dr. Ide, preached at his funeral :



It is hoped that the bereaved friends of the Rev. Mr. Simmons will perceive something in this subject adapted to their case, and avail themselves of the gracious words of their Saviour to sustain them in their affliction. They have reason to believe, that their departed friend was one for whom Christ had prepared a mansion in heaven. From his youth he had given satisfactory evidence of his piety, not only to near connections and particular friends, but to the christian community, with which, to a large extent, he was intimately acquainted. His piety was strongly marked. It developed itself in his ardent attachment to divine truth, in his unwearied efforts to increase his knowledge of it, in his persevering and self-denying labors to disseminate this knowledge among men, and in his almost unexampled liberality in giving his substance for the promotion of every good object. This love for divine truth was a striking indication of the sanctification of his heart. The character, purpose, and work of God, as they are presented in the gospel, gave him unspeakable satisfaction. He had a discriminating mind, and was accustomed clearly to distinguish, and carefully to classify, the doctrines and duties of the gospel, and to give them a prominent place in his conversation and preaching. But still his religion was not of a mere speculative character. It was not a cold and dry theory. There was a spiritual unction in it. I scarcely know the man that has a warmer heart, a stronger faith, a more devotional spirit, or a habit of greater activity in the cause of God, than was manifested by him. The view which he took of the divine character, and of that system of grace which the Scriptures reveal, kindled up in his soul an ardent, an efficient, as well as an intelligent zeal for the honor of God, and the good of mankind. Though his movements were noiseless and unobtrusive, yet they were to a high degree, effective and salutary in their results.

He sought for knowledge as for hid treasures. He did not enjoy the advantages of an early and liberal education, such as many young men of his day enjoyed. But the native energy of his mind, his untiring application to study, and the strict economy with which he husbanded his time and resources, supplied the deficiency in the means of his early training.

As a preacher, he could hardly be said to be popular. He had not that commanding voice, and skill to modify it; that tinsel of ornament in his diction, and degree of animation in his delivery, which captivate the multitude. But his sermons were so rich in thought, so full of good sense, so well arranged, so strong in argument, so sound in doctrine, that they uniformly made a good impression, and were highly appreciated by the more serious, intelligent, and devout of his hearers. At the different places where he was located in the ministry, he was highly esteemed both as a preacher, and a pastor, and his labors there were crowned with good success.

He published in the periodicals of the day, many well written Theological Essays of more than ordinary depth of thought, and power of discrimination, which have been read by multitudes with pleasure and profit.

The last years of his life, while in health, were spent chiefly in preparing and circulating his scripture and laconic manuals, which have had an extensive circulation, and met, in a high degree, the wants and approval of the christian community, especially the first-named work. This is a book of uncommon merit, destined not only to aid the common people in the study of the Bible, but to be an assistant to Sabbath-school teachers and ministers of the gospel in their work for generations to come. Had he done nothing else but compile this work, his life would have been one of great usefulness to the world. In his intense application to the revision and publication of these works, the author broke down. A disease was induced, which brought on a mental derangement of long continuance, and great severity, and which, after a short interval, in which he enjoyed in a good degree his reason, has terminated his life. He has fallen a victim to his efforts to serve God, and benefit his race,—a glorious martyrdom ! He met death with great calmness, and in the enjoyment of that peace which none but God can give. With the exclamation, “I am a dying man!” upon his lips, he added, “All is well.” We doubt not that he has already heard the welcome plaudit : “Well done, thou good and faithful servant ;—enter thou into the joy of thy Lord.”

His connections have sustained a great loss. They are this day, the objects of our deep, and cordial sympathy. “It is our heart’s desire and prayer to God,” that they may be sustained and comforted under this sore bereavement. And we cannot but rejoice with them in the consolation, which the gospel presents for their acceptance. What can be a greater consolation to the bereaved, bleeding hearts of christian friends, than satisfactory evidence that the one, whose loss they mourn, has entered a mansion on high, prepared for him by the blessed Saviour himself. Desirable as it was, that your husband, and father, and brother, should abide in the flesh for your sakes, it was doubtless better, far better for him to depart and be with Christ. Could you, my friends, only have a clear view of that happy society with which he is now associated, and of the glory of which he is a partaker in heaven, much as you loved him, and deeply as you felt the need of his continued efforts here for your benefit, you could not indulge a desire for his return.

While he was with you on earth, you thought it your duty, and felt it to be your pleasure to do all you could for the promotion of his happiness. But the time for the numerous attentions to his temporal wants, and many tokens of personal affection and kindness with which you delighted to minister to his comfort here, is now past. He has gone beyond the reach of all these sources of gratification. There is, however, one duty which you owe him still ; one way in which you can increase his happiness in heaven. It is to *meet* him there. O deny him not the satisfaction of welcoming you to a mansion in heaven near his own.

The salvation of his beloved children was to him an object of deeper solicitude and more fervent prayer than any earthly inheritance of which

he desired to put them in possession. My dear young friends, think of the joy which a knowledge of your conversion to Christ would now give him in heaven, and of the great increase of happiness which your arrival there will add to his present enjoyment.

This family are not the only mourners on this occasion. The people in this place, with whom Mr. Simmons has so long resided, and the association of ministers with whom he was connected, feel his loss and mourn his departure. What an example, not only of the love of truth and devotion to its cause, but of genuine christian liberality has he set before this people. They knew him, both as a good minister and as a good parishioner. They have seen his professed attachment to the gospel proved and illustrated, by the exertions and sacrifices which he has personally made to sustain its institutions here. While they feel his loss, let them imitate his example. If they would all do individually what he was always ready and willing to do, there would be no difficulty in sustaining an efficient and permanent ministry here.

#### REV. ROBINSON SMILEY

Died at Springfield, Vt., June 24, 1856, aged 86 years. Mr. Smiley was the first pastor of the Congregational Church and Society in Springfield. He was ordained to the work of the ministry, and settled in Springfield, on the 22nd of September, 1801; and continued pastor of the church until October 26, 1825, when he was dismissed from his pastoral relation:—but has continued to reside in Springfield, until the peaceful close of a long life, in the joyous hope of entering upon the rewards of the righteous, in a better world.

#### REV. LUKE AINSWORTH SPOFFORD

Died at Rockport, Ind., September 10, 1855, aged 70 years. He was a son of Dea. Eleazar Spofford; was born in Jaffrey, N. H., November 5, 1785; graduated at Middlebury College, 1815; studied Divinity with Rev. Seth Payson, D.D., of Rindge; married Grata Rand, daughter of Col. Daniel Rand, of Rindge, and sister of Rev. Asa Rand, October 5, 1816; was licensed by the Monadnock Association; was ordained over the First Congregational Church in Gilmanton, N. H., June 9, 1819, where he remained six years; and was dismissed June 9, 1829, on account of failure of his health. After traveling some months as agent for the New Hampshire Missionary Society, he again commenced pastoral labors, and preached in Brentwood, 1826–29; in Lancaster, 1829–31; in Atkinson, 1832–35; in Scituate and Chilmark, Ms., each five years. He then removed to Amherst, Ms., and there resided, while his two sons were in a course of education in that college. He subsequently lived in Newburg, Orange Co., N. Y., where his oldest daughter was married; then went west where he labored in different places, and died in Rockport, Southern Indiana, September 10, 1855, aged 70 years.

Mr. Spofford partook largely of the Missionary spirit ; had an unusual sympathy with feeble and destitute churches ; and the latest labors of his life were bestowed in securing funds to build a house of God for the feeble church in Rockport, Ind.

His eldest son, Richard Cecil Spofford, born December 22, 1817 ; graduated Amherst College ; 1839, studied Divinity with Rev. Dr. Ide, of Medway ; and preached only a few times, when he died of consumption, May 25, 1843, aged 26 years.

#### REV. SAMUEL H. TOLMAN

Died at Atkinson, N. H., April 2, from the effects of a fall, aged 75. The following sketch is taken from a Sermon preached by Rev. Jesse Page at his funeral, from Isaiah 38 : 1,—“ Set thine house in order, for thou shalt die and not live.”

His parents were both pious ; his father was for many years a deacon of the church. He made a profession of religion early in life. He graduated at Dartmouth College in 1806. After which, he spent some time in teaching in Dorchester and Charlestown, Ms., where he commenced the study of medicine. He took the degree of M.D., at Dartmouth College in 1812, and commenced practicing at Winchendon, Ms., to which place his father had removed when the deceased was seven years old. But shortly after, the death of a brother awakened within him an earnest desire to preach the gospel to perishing sinners. He commenced the study of Theology with Rev. John M. Whiton, of Antrim, N. H., and received a licensure to preach from the Westminister Association, Massachusetts, in 1814.

In 1815, he was ordained over the Congregational Church in Shirley, Ms., as colleague with Rev. Mr. Whitney, and was afterwards installed at Dunstable, Ms., South Merrimac, N. H., and Atkinson, N. H., in all which places he enjoyed some sweet refreshings of the Spirit of God. He preached also as a Missionary in various places in Maine, Vermont, and New Hampshire, and, we trust, has left many seals of his ministry, who are now stars in his crown of rejoicing.

But among not the least of his labors, as it regarded his happiness and usefulness, was the hopeful ingathering of his children into the fold of Christ. He early dedicated them to God, and, with his devoted companion, labored in the faith of the everlasting Covenant to bring them up in the nurture and admonition of the Lord ; and early did He, who has promised, pour out his Spirit upon their seed, and his blessing upon their offspring.

In 1854, he returned to this place, where his life has been quiet and useful, until the 24th of March last, when by a fall under the direction of Him who notices the falling of a sparrow, and numbers the hairs of the head of His children, he was laid on a bed of sickness for the first time in the memory of his family, and which proved, as he expected, the bed of his death. As if guided by inspiration he had set his house in order as to his

temporal affairs, as he would wish to have done, had he known he was to die so soon; and, we trust, his soul had been drawing nearer to God, whom he sought to honor, and to that Saviour whom he so often invoked in prayer, and so often called precious in his last moments.

To take away one praying soul, to break up one praying family, is a loss not easily computed, nor generally realized. Gladly would we have had his life prolonged. But God has removed him, adding another illustration to the inspired declaration that "We know not what shall be on the morrow."

"Though dead he yet speaketh." His exhortations, the echo of which still lingers around these walls, join with the text, saying, "Set thine house in order, for thou shalt die, and not live." He appears before you to-day, in this place for the last time, to repeat with solemn emphasis the counsels he has here given, and the prayers he has here offered, and to bid you his last farewell. As he has often said before, so he says to-day, to the aged, the middle aged, and to the young,—“Be ye also ready, for in such an hour as ye think not, the son of man cometh.”

Our reverend brother was a sound Divine, and a serious christian. He had no taste for polemics, nor for the subtleties of metaphysics. He loved the truth, and all who loved our Lord Jesus Christ in sincerity. He was a peacemaker, a child of God. One aim of his life was, to bring those who love the Saviour to love each other; and in some instances he was happily successful. But his work is done. He has gone to his reward, exchanged, we trust, the imperfections of earth for the perfections of heaven, where Christ and his followers are one, for they see him as he is, and are like him.

His now widowed companion is not called this day to mourn as those who have no hope; nor is she shut up to the uncovenanted mercies of God. There is a voice which comes from the throne that is covered with a cloud, saying, "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me." May his last prayer, that Christ might be formed in the hearts of all his friends the hope of glory, be heard and answered!

#### REV. JOSIAH TUCKER

Died at Taunton, Ms., September 9, 1856. Mr. Tucker labored as pastor of the church in Madison, Me., for sixteen years, and afterwards took charge of a feeble church in Bingham. He thence removed to Ervingville, Orange, Ms., where, in the face of great opposition, through his instrumentality the institutions of the gospel were permanently planted. In 1844, on account of the Millerite excitement, he left Orange, and entering upon the missionary work in Maine, he continued in the employ of the Tract Society as a colporteur, until failing health obliged him to give up the work. He removed to Taunton in 1852, and preached occasionally as he had opportunity, so long as he was able. Few have been more devoted in this world, and few



will be welcomed as a spiritual father by more children in the kingdom of heaven.

REV. JOHN MILTON WHITON, D.D.,

Died in New Hampshire, 1856. He was one of the most eminent divines in New Hampshire at the time of his death; was born in Winchendon, Ms., Aug. 1, 1785; graduated at Yale College, 1805; was ordained in Antrim, N. H., Sept. 28, 1808, where he continued pastor of the church forty-five years. After his dismissal from his charge in 1853, he preached at Bennington to the Congregational Church in that place until his death, Sept. 27, 1856. Dr. Whiton, though settled over a Presbyterian Church during the former years of his ministry, was from the first a member of the Union Association, assisted in examining and licensing candidates in the Congregational communion, and was frequently moderator in this, as well as in the General Association of the State. Dr. Whiton was conservative in all his measures, discriminating in his views, amiable in his deportment, devout and solemn in his ministrations, sound in doctrine, and universally beloved as a man, a minister, and a friend. He had several students in Theology—was the author of a history of New Hampshire, for schools, and a history of the town of Antrim, and had nearly completed a history of Presbyterianism in New England. He left a wife and six children, the eldest of whom is James M. Whiton, Esq., formerly merchant in Boston, now the superintendent of the Boston, Concord, and Montreal Railroad, and resides in Plymouth, N. H.

## REVIVALS.



REVIVALS of religion are signal triumphs of divine grace. As such, there is a fitness in writing out and preserving their history. A complete record of the revivals in all our churches for the past century would be an invaluable treasure. That record has not been, nor can it now, be made. But it is not too late to provide against a similar calamity for the coming century. It is to be more than presumed that these precious seasons of refreshing from on High, are to be continued until the Millennium is fully come. Nay, we must believe that brighter days await our churches; that Pentecostal seasons are to be enjoyed; that these glorious scenes over which angels rejoice, and in which man is blessed, will be more frequent; elevating the standard of christian devotion, and developing more fully the powers of our christian brotherhood. Will not an Annual Revival Record, such as we here propose, contribute to this end? So we are persuaded. It does quicken and deepen christian emotion to read the simple narrative of a revival. It does awaken stronger desires for such a manifestation of the Divine love. It does rebuke unbelief. It does excite the prayer, "O Lord revive thy work."

A permanent Revival Record in an annual like this, would, after a few years, have peculiar interest. If the law of revivals could not be determined, it would give data of great value to churches. It would at least furnish facts in such a series and in such connection, as would afford an excellent basis for appeals and plans for judicious action. May we have the facilities for making the experiment?

We have but inaugurated our plan this year. The very short time the compiler has had to gather the materials for what follows, precluded the possibility of anything like such a record as should be made. But it is believed that this beginning will prepare the way for a more full and complete record in the next *Year-Book*. We do, therefore, most affectionately invite our brethren who shall be favored with these precious showers of divine grace, during the current year, to prepare and send us a *brief* account of the same, on or before December 1, 1857. In doing this, they will cheer many a christian heart, and render good service to the cause of Christ. All see that, to make

this record valuable, it must be general. And to make it general, will impose no severe tax on any christian brother.

Our call of last month for brief accounts of the revivals of last year, was responded to by more than twenty of our brethren, and their letters follow. Accounts from other places have been gleaned from different religious papers, which together are, we trust, only an earnest of what we shall be able to present when God shall say to our Zion, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

## REVIVAL RECORD.

ALLEN'S GROVE, WIS.—It is with gratitude that we recount the special mercy of God to usward. We have recently enjoyed a season of revival that has greatly rejoiced and strengthened the heart of God's people, and, as we trust, increased the number of those who shall be saved. About the first of March, I commenced a series of evening meetings, with the hope of a blessing on the word preached. The presence and power of the Holy Spirit was from the first evinced by the anxiety on the part of the impenitent, not only to hear, but to obey the gospel. For successive weeks the house of God was filled every evening. By prayer and fasting, the church returned to duty, and the voice of the convert was heard. As the result, a precious group have been, as we trust, gathered into the fold by the Good Shepherd.

Thirteen united with us on profession of faith at our last communion. Others will doubtless come forward and take the solemn vow at our next, or at some future occasion. Thankful for what God has wrought among us, we will still plead for a richer blessing of his grace. May these wide fields be cultivated for the Lord Jesus Christ, and speedily, is our daily prayer.

Yours, etc.,N. D. GRAVES.

ANN ARBOR, MICH.—We have to-day gathered into the Congregational Church the first-fruits of a work of grace among my people during the past five weeks. The work commenced in the University early in February, and resulted in the hopeful conversion of a number of the students. From the University the interest extended to the churches in the city, particularly the Congregational and Methodist Churches. The Presbyterian and Baptist were without pastors. In both the former religious services were held every evening for several weeks. Members of the Presbyterian congregation united with us in our evening services, and, equally with ourselves, shared in the blessing of God's grace. The whole number who now indulge hope among us is about twenty; and about the same number among the Methodists.

This is not indeed a large number compared with the results of many revivals of religion in this State. Nor has the work been one of great power, as we are accustomed to estimate power. Yet the season has been a precious one, and its fruits have not yet, we hope, been all gathered in. Future revivals, we trust, will be found among these fruits. The church had long slept, and it was hard to be fairly aroused from its lethargy and to take hold of the work of the Lord.

The work in the University was an important one. For though the number of conversions was not large, the hearts of the pious students were greatly revived, and as it is to be hoped, respecting most of them, permanently so. In this point of view, therefore, the revival has been a season of great interest. There were connected with the institution at the time, nearly four hundred students with the prospect of a large increase for the year to come.

W. L. MATHER.

ATTLEBORO, MS.—The first Congregational Church in Attleboro, Ms., enjoyed a precious revival of religion during the year 1856, commencing early in the spring. Extra efforts were employed to bring the people under the saving power of the gospel. Continuous meetings were held (with a few regular exceptions to accommodate the more pressing domestic duties) during a period of five or six weeks. The means employed were faithful preaching of the word, constant prayer meetings for inquiry, and direct personal effort. The small church was greatly refreshed and encouraged. About forty were *hopefully* converted. Twenty-three have since united with the church, mostly young persons. The pastor's family was richly blessed in the hopeful conversion of three of its members, all of whom have since professed Christ publicly. A few who we hoped were born again, have failed to give satisfying evidence; but generally, the evidence of a genuine work of grace in the hearts of the converts has been very cheering. One fact connected with this revival deserves notice. The very means which ungodly men employed to entice the young away from the meetings—dancing parties and the like—were used as a means of their conviction. God followed them to the place of carousal, and there deeply impressed them with their folly; and thence led them into our meetings and converted them. To his name be the glory.

S. B. MORLEY, *Pastor*.

BELCHERTOWN, MS.—The following brief note is from Rev. Henry B. Blake, pastor of the Congregational Church, Belchertown, Ms. The Congregational Church in this place enjoyed a still work of grace, during much of the year 1856, which still continues. As the result of this work, thirty-four, have been received to the communion of the church and a considerable number of others, have expressed hope in Christ.

BRIMFIELD, ILL.—The *Congregational Herald* states that many stout hearts have recently been brought to bow in submission to the Saviour in

Brimfield, Ill. The whole community around for miles, have been moved, and more than one hundred souls in all, profess to have given their hearts to God.

CHICAGO, ILL.—The following comes to us through the same paper. We feel grateful for your sympathy in the work which has been progressing in the Plymouth Church of this city, by requesting your readers to pray for us. And we are sure the request has not been without its effect, for frequently by letter and by the presence of brethren from the country, we have been assured of a deep and lively interest, and of fervent prayer for a genuine and extensive revival of religion in this city; and this assurance has greatly encouraged us, while laboring in the midst of general religious apathy and of intense, all-controlling worldliness.

Aside from the general interest in the progress of Christ's Kingdom, there is abundant reason for this sympathy of churches in the country with the cause of Christ in the city. From this central position a mighty influence goes out to form business and social character, and so an equally extensive religious influence might be exerted, if there were here an all-pervading spirit of revival.

Young men are constantly pouring into the city from the country round about, and it is astonishing to find how many are here from the East, who have praying fathers and mothers, looking with anxious eyes to see some good influence thrown around their sons, who are strangers in a strange land. But how shall we care for their souls, and secure them to the service of the church and to the honor of God, if there be not here the prevalence of revivals of religion? Soon our Theological Seminary will be in operation and the sons of the churches will be among us. Their own religious character and their ministry will be very much affected by the kind of religion that prevails about them. Shall they be cherished in the warm bosom of an active spiritual piety, or shall they be frozen up by contact with a worldly, fashionable religion? We need in all our churches here, a refreshing that shall prepare us to receive them, and to make them better Christians and better ministers by a daily contact with a truly primitive piety. And where are the young men to come from to fill the Seminary, and then the waste places of Zion, if we have not a general revival of religion to bring them into the service of Christ?

As to the work thus far, we can say, "the Lord hath done great things for us, whereof we are glad." Considering our own feebleness as a church, the intensity of an opposing worldliness, and the malignity of Satan, we are constrained to say that the work was all of God and to give Him all the glory. It is indeed a great mercy that God has had compassion upon our unworthiness. From the beginning God's presence has been manifest, apparently doing all that could be done in the circumstances without working a miracle.



The most striking feature has been the deep and thorough work among Christians. Many seem to have entered into a new life, not by the ephemeral influence of sympathy, but by the most rigid review and heart searching before God. For three weeks the preaching and labor were adapted not only to produce conviction of guilt in departing from Christ and misrepresenting him, but to bring christians out of that condemnation into the peace and rest of the gospel. In this latter state alone are they really fit to do anything for sinners, either by prayer or labor.

Many Christians from different parts of the country have dropped in a few days and gone home quickened in spirit and determined to do more for Christ.

Many sinners have been brought to Christ—some heads of families—some young men—some youth—and all such as we trust will honor God not only in their conversion, but in their consistent life.

Bro. Avery closed his labors with us Sabbath, 24th inst. He has presented the truth in great faithfulness and simplicity and tenderness.

None that love revivals could take any exception to his manner or measures. His great effort is to move the judgment and the conscience, and not to storm the emotions.

Meetings will be continued by the pastor, and we still beg the prayers of God's people that he will use this beginning to honor himself yet more and more.

J. E. ROY.

CHICOPEE FALLS, MS.—We learn that a delightful work of grace has been experienced by the Congregational Church in Chicopee Falls, Ms., to which Rev. Mr. Thurston ministers. At the last communion, twenty-five were admitted to the church on profession of faith, as part of the fruits of a revival. Among them are some of the principal men of the society. Others are indulging hopes, and the work, which has been very happy in its influence, is yet in progress.

CINCINNATI, O.—We have information of a revival of religion existing in several of the evangelical churches in Cincinnati. In the Ninth Street Methodist Church, no less than *one hundred and sixty* have been recently converted. In the Seventh Street Congregational Church, of which Rev. Henry M. Storrs is pastor, a great interest has been awakened, and many recent converts are waiting to make a full profession of faith at the next communion season. Weekly meetings are held in this church, and a work of great power is in progress. The prominent feature of the revival is its comparative noiselessness. Very little excitement is observed, but through the blessing of God grand results are being accomplished. The Sabbath school also is feeling the influence of this visitation of the Divine Spirit.

CONCORD, N. H.—The *Congregational Journal* says, there is a pleasing state of religious interest in the South Congregational Church in

Concord, N. H. Meetings for prayer and preaching were held in the vestry for two days and evenings, which were followed with a blessing on the church, and on others. Several hopeful conversions have occurred, and others are inquiring.

CUTLER AND NORTHFIELD, ME.—My place of residence, or address, is now at Machias, Me.; though I still have considerable care of the small church in the new farming and lumbering village of Northfield, a few miles up the river. I am a Congregational laborer at large in this part of Washington county, and I have assisted in Evangelical labors, and revivals, in Machias, Cutler, and Northfield, in 1856. At Cutler there has been a glorious revival; the way for which was chiefly prepared, apparently, by a blessing on our temperance labors at the Harbor. But it was not thought duty to attempt any separate Congregational organization. There has been a great awakening at Northfield, and a considerable number of sinful wanderers from the path of obedience have returned. The most promising cases of hopeful conversion have been from the Bible class and Sabbath school. Some of the teachers at N. have made their classes, in part, tender *inquiry-meetings*, and God has blessed their labors. There is a fair prospect of additions. One of the most influential men in the place, a member of the church, who had long been offended with an other active brother, and had neglected the house of worship, and the Sabbath school, has been reclaimed; and it was deeply affecting to see with what warmth the two shook each other by the hand, in a meeting of the church. This revival was near the close of the past year. Yours truly,

March 5, 1857.

C. W. RICHARDSON.

DANVERS, MS.—Last year was with us one of more than usual religious interest. Early in June, there was discovered in the Congregation more seriousness and tenderness than had previously existed. In the minds of some the Spirit of God was evidently performing its silent work. The truths of the gospel were received with an eager and anxious attention. A meeting for personal religious conversation was appointed at the house of the pastor. The number present at the first meeting was four; subsequently this number increased, until nearly forty were present at one time. Most of those who attended these meetings were from among the youth between the ages of thirteen and twenty, all members of the Sabbath school. How many of these have met with a saving change of heart, it is impossible to decide. At least twenty indulged the hope of such change at the time with more or less confidence.

A pleasing feature of this work was its quiet yet effective power, its freedom from all undue excitement, its commencement and progress in connection with the ordinary means of grace.

March 5, 1857.

Very truly yours,

JAMES F. FLETCHER,

*Pastor of the Second Congregational Church, Danvers.*

DAVENPORT, IO.—A correspondent of the *Christian Mirror*, writing from Davenport, Io., says:—We have churches of the various denominations here, most of them prospering. Indications of the presence of the Holy Spirit have been and are evident in several of our churches. The Congregational Church and society under the pastoral charge of Rev. Geo. F. Magoun, is large and increasing. The house is filled on the Sabbath, and there is a steady revival, refreshing to the hearts of Christians, and quite a number have lately professed a hope in Christ. The awakening among the impenitent is not yet great. Christians here have a battle to fight surely. There are many true followers of Christ here, but more, *far* more followers of Mammon. The haste to get rich hardens the hearts of men, and treasures are not laid up in Heaven.

EAST CANAAN, CT.—A correspondent writes from East Canaan, Ct., under date of February 9, as follows:—“It may not be uninteresting to you to know that we are enjoying the special influence of God’s Spirit in this place. Meetings are frequent and fully attended. A number are hoping and others are anxious.”

EAST CLEVELAND, O.—Several cases of hopeful conversion have occurred recently, and other individuals are inquiring the way to God.

EAST POULTNEY, VT.—Rev. C. N. Ransom, under date of February 25, 1857, writes as follows:—“A precious refreshing from the presence of the Lord, occurred in the Congregational Church of Poultney, Vt., during the early part of the year 1856.

More than usual seriousness was perceivable in the congregation on the Sabbath during the month of November, which gradually and steadily increased till the 22nd of January, when an overwhelming impression was produced by the sudden death of one of our most efficient and beloved brethren in the church, who was crushed by the water-wheel of his mill against a rock. This event sent a thrill of mourning and alarm through the whole community. Several young persons, who had been previously awakened, now decided to live the life of Christians; others were awakened, and came to their pastor to inquire what they should do to be saved. It was not long before a general solemnity and serious thoughtfulness on the subject of religion was apparent. The whole parish was visited by the pastor during the winter, and there seemed to be no exceptions; all appeared gladly to listen to his instructions, while he endeavored to teach them the way of salvation, through a crucified Saviour.

The weekly prayer meeting, which had been discontinued for a considerable time previous to the coming of the present pastor, was revived in the month of October previously, and gradually increased in interest and numbers, till the largest room in the parsonage was full, and the exercises also were often full of interest to such as were present. The fruits of this refreshing have been, as we hope, some twenty conversions among our people;

fourteen additions to the church by profession, and four by letter. Our Baptist brethren also shared with us in this blessing apparently as largely as we have. A number of additions also was made to the Episcopal church, perhaps eight or ten in all.

IN FITZWILLIAM, N. H., ten were added to the church by profession, in January—a greater number than have been added at one time for more than fifteen years—and more are expected to offer themselves at the next communion.

FON DU LAC, WIS.—The *Chicago Press* states that a very considerable number have been hopefully converted in a revival now in progress in Fon du Lac, Wis. The religious interest was very deep, and prevailing generally throughout the town and surrounding country.

FRANKLIN, N. Y.—A member of the First Congregational Church in Franklin, N. Y., writes as follows:—"The ministerial labors of Rev. H. H. Morgan, as pastor (now of Centerville, Min.), was blessed to us in a most precious and interesting work of grace: a revival in which the other churches of the place shared the blessing. We have had an accession of thirty-five members on profession of their faith, and uniting in covenant with the church, during the year 1856."

GEORGETOWN, MS.—A correspondent says:—"For two months or more, the Spirit of God has been at work, arousing the people of God to their duty, and awakening, convincing, and converting sinners. In the Old South (Rev. Mr. Prince's) Church, there have been about twenty-five hopeful conversions; and in the Baptist (Rev. Mr. Reed's) Church, a considerable number have, as we trust, been born of God. The work is slowly but steadily progressing."

GREAT BARRINGTON.—An interesting work of grace is in progress in Rev. Mr. Greeley's church in this place, which is also quietly extending in the parish. Nearly all the young ladies in the Female Seminary have recently indulged hope in Christ.

HARTFORD.—The *Religious Herald* says:—"We have at various times during the winter alluded to the reviving of God's work in some of the churches of this city, but have given no particulars. It may be interesting to friends abroad to learn something concerning the results. There has been no pervading interest in all the churches, as at some other times, though individual cases of conversion may have occurred in nearly all. Our knowledge is more exact in reference to our own field of labor, though we have endeavored to ascertain the facts in other congregations.

In the Fourth Congregational Church the interest was first specially developed in preparing for and enjoying the exercises of the Conference of Churches in December. That Conference was much blessed to those

who attended, and not long after a thorough church visitation was had and special services were held, sometimes for prayer and sometimes for preaching. These services were conducted entirely by the pastor, with the exception of two or three sermons from ministers in the city. As the result of these efforts fifty persons have expressed the hope of having passed from death to life; but as some of them are rather young and others belong to various congregations in the city, or were visitors from the country, not more than half of the number will probably unite with that church.

Similar interest was developed at the same time and by similar means in the Market street Congregational Church, where twenty or more conversions (mostly of adults) have taken place, twelve or fourteen of whom have already been received to the communion.

Our Baptist brethren, in both the north and south churches, have also been blessed. As the fruit of regular and special services, twenty-five or thirty have been hopefully converted in each church.

Thus our city has not been a barren field this season. Indeed, we feel certain that earnest efforts in all the churches would have been followed by a large ingathering. May God give his people wisdom and grace to be faithful in prosecuting his work.

JERICHO CENTER, VT.—In a letter from Jericho, Vt., under date of February 5, the writer informs us that a revival commenced last April and has been continued to the present time. Eighteen have been admitted to the church by profession, and ten more are expected to be received soon. It has been a very still, noiseless work, and without extra means for the most part. The church has been quickened and strengthened,

GAINESVILLE, WYOMING CO., N. Y.—A correspondent informs the New York *Evangelist*, that the Puritan Association of Wyoming and Alleghany, which met at Friendship, 22nd ult., found the Congregational Church in that place, enjoying a precious revival under the labors of Rev. O. Parker. The meeting continued four weeks. Other denominations joined heartily in the work, and have shared in its fruits.

KALAMAZOO, MICH.—I was installed pastor of the Congregational Church in Kalamazoo, Feb. 21, 1856. A revival commenced about the same time, which continued for several weeks, as a result of which fifty-five have been gathered into the church on profession. I had no ministerial assistance, but God's Spirit wrought powerfully. Since my installation forty-six have united with the church by certificate. We had no protracted meeting, but multiplied services as the interest seemed to require. I met weekly the young women and also the young men. Sometimes I had a meeting of the boys. I preached from two to four times between the Sabbaths. We had one church fast and one church visitation which were much blessed.

EDWARD TAYLOR.



LYNN, MS.—In the first Church in Lynn, there has been a gradual increase of religious interest during the winter and spring, attended with a few cases of hopeful conversion. But within the last fortnight a decided revival has been developed, and, for the time, the cases of conversion have been numerous. Almost all the subjects of conversion are such as have had special impressions for months, unknown to any but themselves; so that the work has come in very gradually, and it has gone forward, thus far, without any public instrumentalities besides the simple preaching of the gospel and the prayer meeting. There has not been even a special meeting for inquirers—nor any call for them in any way to make a public manifestation of their interest. Yet the Lord is adding to the church daily such as, we trust, will be saved.

It may be of use here to mention that this gradual increase of interest came in while a course of sermons was in delivery, a small part of which has been published in the *Puritan Recorder*, in the series on "Social Responsibility." How much instrumentality these discourses may have had in the case is more than we can tell; but the fact is not inapposite, to show that such preaching on the duties of parents to their children does not hinder the special operations of the Spirit of God.

MARIETTA, O.—The *Independent* informs us, that this city was never before so shaken as now, and that all the churches are enjoying precious revivals; a few students in college are already indulging hope, and others are thinking on the great question of personal religion; *all* are ready to converse, and almost all attend meetings.

MARSHFIELD, MS.—A revival of religion has been in progress in Marshfield for a few months. It commenced early in the spring, in the south parish. A protracted meeting of four days was holden there, which seems to have been greatly blessed of God. The number of hopeful conversions among that people is about twenty-five. Subsequently, the good work was extended to the orthodox society in the east parish. A church fast was observed, which was an occasion of great solemnity and interest. This was soon followed by a series of meetings, similar to those held in the south parish. The Spirit of God was most manifestly present in these, and other subsequent meetings; Christians present can never cease to remember them with thanksgiving and praise to God. The work has been still, deep and solemn. Most of the converts have been from the Sabbath school; among them are ten heads of families. The whole number of recent hopeful converts there is about thirty. The church has been greatly encouraged and blessed in this work; its members generally seem to have enjoyed much of the spirit of humble, fervent prayer, and to have been in a good degree faithful in laboring for the conversion of sinners. The young converts have thus far appeared remarkably well; most of them seem to be decided and growing Christians. The Baptists, also, in that

part of the town have shared in the good work, which has not yet wholly abated.

Truly God has done great things in that place for his people, for perishing sinners, for his cause, and for the glory of his own great name; for which, Christians have reason to rejoice with thanksgiving and praise to Him! It has all been done, most manifestly, in answer to *humble, fervent, persevering* PRAYER. Verily, He is a PRAYER-HEARING God! SKOPOS.

MUSCATINE, IO.—There has been, during the year 1856, an interesting revival in the Congregational Church of Muscatine, Io., and seventeen added by profession, and fourteen by letter. Among the converts were seven or eight young men, one of whom is now studying for the ministry—and one *old* man, over sixty years of age.

Respectfully yours,

March 4, 1847.

A. B. ROBBINS, *Pastor*.

NORTHWOOD, N. H.—A letter, December 15, from the Rev. Otis Holmes, pastor of the Congregational Church, says:—We are having a precious revival of religion in this place. It has reached almost every member of the church, and there is a goodly number beyond its pale who are anxious, many of whom cherish the hope that they are born of the Spirit.

NEENAH, WIS.—The Congregational Church of Neenah, Wis., under the charge of Rev. H. Marsh, have had an interesting revival the winter past. The evangelist Rev. O. Parker was called to labor with us, and God in his great mercy blessed us largely, converting about sixty souls, and reviving many wanderers. Twenty-one united with our church on Sunday, March 1, more will be added at the next communion. This precious band of disciples will nearly or quite double our hitherto small, feeble church, and we trust and pray, add to our christian graces and influence. To God be all the praise and glory of this good work.

Yours in Christ,

L. M. MARSH.

NEW BEDFORD, MS.—I began my ministerial labors in the North Congregational Church of this city, August 1, 1856, and was installed August 8, (having come directly from the Central Congregational Church, Brooklyn, N. Y. where I had been stated supply from the organization of that church.)

From August to the end of the year, there was a gradual increase of religious interest in this congregation, with the use of ordinary means only; about thirty persons gave signs of transformation, including several backsliders, and several transient attendants from other societies. Two-thirds of the whole number were young women, all of them from fifteen to twenty-five years of age. Of the rest, two were men advanced in years, and two adult women. All have so far proved steadfast. The tone of

church meetings and of beneficence has been much elevated. Some affecting instances occurred of the establishment of family prayer.

This account of revival is for 1856 only. Yours, in the gospel,

March 2, 1857.

HENRY W. PARKER, *Pastor*.

NEW HARTFORD, CT.—The church in this place, of which I am pastor, enjoyed, for some three months in 1856, a moderate revival of God's work. No general excitement—no extra or unusual efforts—no foreign aid—preaching by the pastor three times on Sabbath, and prayer meetings two evenings each week. About fifteen cases of hopeful conversion—eleven of whom united with this church. The results have been happy, and the fruits permanent.

Yours, truly,

February 28, 1857.

F. A. SPENCER.

ORANGE, CT.—A very interesting revival has commenced at Orange, near New Haven, Ct. Rev. W. Raymond, to whom they have given a call, is now laboring with them. The religious interest pervades the schools, and is spreading throughout the parish.

An extensive revival is in progress in Essex, Ct. Many souls are rejoicing in hope.

OWEGO, N. Y.—The Rev. W. H. Corning, of Owego, N. Y., under date of March 3, 1857, thus writes:—A cheering and quiet work of grace was experienced by the church in Owego, under the pastoral care of Rev. W. H. Corning. It extended over from 1855, the first accessions to the church, from it being received in March, of that year, and others being added, by profession, at each subsequent communion season, with the exception of the one in November, 1855, and in July, 1856, till March, 1857. Fifty-nine were added to the church, thirty-five on profession. Others joined other churches. During the whole time, there was great seriousness, with two or three inquirers after Christ. Many of the church were re-converted. The means used were the preaching of the word, prayer, and the inquiry-meeting. From November, 1854, to March, 1857, inclusive, this church has been permitted to receive others to its fold, at every communion season—once in two months, either by profession or letter—the whole number received in that time being seventy-one.

PENN YAN, N. Y.—Rev. Mr. Cunningham, of Penn Yan, N. Y., writes that "an interesting revival has been in progress in that place for the two months past, blessing, more or less, five of the Evangelical churches of the village. Hopeful conversions have taken place in them all. The work has been most powerful in the Baptist Church, whose excellent pastor and whose people, also, have labored with great diligence and success. One feature of the work has been a union morning prayer meeting from eight to nine o'clock each day of the week. This was continued four weeks, and was attended by the pastors and members of the different churches.

They were seasons of deep interest, and were well attended to the close. They were held first in the conference room of the Congregational Church, and when that became too strait in the lecture room of the same edifice."

PIERMONT, N. H.—Rev. I. S. Davis writes, March 10, 1857:—Early in the winter we commenced holding meetings in the school districts in town. When notice was given of these meetings, an invitation was extended to the inhabitants of other districts to attend. Our meetings were crowded. Christians were encouraged to pray and labor. About the 1st of February, week-day meetings were appointed at the meeting-house. A goodly number attended the first day. More came in from day to day until the house was filled. The meetings, day and evening, continued more than two weeks. And evening meetings at the meeting-house have continued till the present time nearly all the evenings, and we have invited no preachers from abroad except two evenings.

Christians began at the commencement of the meetings to feel that God was near and ready to bless. They confessed their sins to God and to one another. Some three or four of the church members had been alienated from each other. I had labored hard to settle those difficulties to no purpose, and concluded that they must remain unsettled till the judgment day. But when God's Spirit moved with power upon us, these brethren could not withstand the influence. One of them arose and began to speak of these difficulties, which caused trembling and fear in many a heart, lest it should be a terrible damper upon us. Yet, how different were the results! These brethren confessed one to another with many tears. I invited them to come out before the desk, where I stood, and if they could heartily forgive each other, to give each other the hand. They did so, and I can assure you it was a *melting time* with us. Several were on that day, for the first time, deeply impressed, who had passed through several revivals, but remained hard as the nether mill-stone. The hearty giving and receiving of the hand by these alienated brethren brought them to feel that there was a *reality* in religion. Now those hardened souls are rejoicing in God their Saviour.

I think I may safely say, there have been hopeful conversions to God at every meeting since that reconciliation. The number indulging hope is about fifty. Many more are inquiring, with deep solicitude, "What they must do to be saved." Seven or eight family altars have been erected. In some of our houses there is not one except praying souls. Our meetings have been characterized by great stillness, solemnity, and order. I have passed through eleven revivals, but I think this is the most powerful work of grace I have ever witnessed.

PITTSFIELD, ILL.—A correspondent writes us from this place, under date of February 26:—In our little village of from ten to twelve hundred inhabitants, we have been enjoying an unusual work of grace. In the Congregational Church of this place a deep and solemn interest has been

manifested among many of those who were living without a Saviour. Christians are awake and actively engaged in prayer and conversation, sowing the good seed, that shall grow up to life everlasting. Many have expressed a hope that they have secured the good part that shall never be taken away. Others are inquiring the way to the Saviour.

PITTSFIELD, N. H.—The first week of last July our church voted to hold a three days' meeting, and at a subsequent meeting decided it should be held the first week in September. During the two months preceding the meeting, frequent allusion was made in the sanctuary and at the prayer meetings, to the contemplated step, and there was much preparation, we believe, on the part of some members of the church. The day before the meeting, a visitation was made by twelve brethren, six from our own church, and six from the churches of Loudon Center, Chichester, and Epsom. These twelve brethren went forth, two by two, and their report the next day, discovered a state of interest in the congregation greater than was anticipated. On Wednesday, Thursday, and Friday, (the three days of the meeting,) the increasing audience, together with the deep solemnity, manifested to us all the special presence of the Holy Spirit. Our usual exercises were prayer meetings each morning, afternoon, and evening, followed by discourses from the ministry present—Bros. Holmes, Blanchard, and Sargent.

These three days were very profitable to the church, and an interest was awakened among the impenitent, three or four of whom were converted during the meeting. From this time, prayer-meetings were held every evening in the week for two months. The greatest number of conversions was the week but one after the three-days meeting. A young men's prayer meeting held in the vestry, and a young ladies' prayer-meeting held at a private house, established at the time of the greatest interest and continued to the present time, were means greatly blessed of the Spirit to the advancement of the work.

The week after the three-days meeting, a visitation by twelve brethren of our church was made, and since then, at intervals of four weeks, three other visitations, the first two made by sixty-four sisters of this church, (thirty-two at each visitation) and the third one by thirty-two brethren. These visitations have had an excellent effect, especially upon those who *did the visiting*, and now the church, we think, is in a better state than it was during any week of the revival. There have not been recently any conversions, and yet our meetings are marked by the solemnity and interest of the revival.

The number of conversions during the revival, was, we judge, between sixty and seventy; about two-thirds of whom were from our congregation; the other third was composed mostly of individuals from out of town attending at the time of our academy; a few, however, from the other religious societies of this place. With regard to the state of our church



previous to the three-days meeting, I have reason to think, from personal observation in twenty-six days of protracted meeting with eight different churches in our vicinity, that we were in not so low a state as some other churches. Last year we had an interest, during which twenty-four became connected with the church, and this was probably the reason why we were not in so low a state as some others. It is proper here to say, that fifty-nine have been added to our church during the years 1855 and 1856. For the encouragement of any churches who may be contemplating any extra meetings, we may say that all the protracted meetings in this vicinity have been more or less blessed. Solemnity, and not excitement—sense, and not sound—God's work rather than man's, have been their characteristics. The first meeting was held in this place, and was abundantly blessed; other churches followed in succession; in all, Christians were revived, and old hopes renewed. There has been no meeting held where there will not be additions to the church in consequence, and in some places, as in Northwood and Pembroke, a great blessing has been received.

Yours truly,

J. A. HOOD.

RAISINVILLE, MICH.—Some time in December, I commenced a meeting by request of the church at Raisinville in the above county and State, and by aid of ministerial brethren continued it for some weeks, and although we can not report so great work as some, yet it was a good time, and produced happy results, which will be as lasting as eternity. There were six hopeful conversions, and some wanderers reclaimed from their wandering, we hope, to continue in the way to heaven; and we think produced an influence in society that will be lasting and of great worth to the church and society. If you can fit in these few lines into your Revival Record we shall be thankful that we can add one poor grain to fill up the Record.

Yours in Christian love,

March 4, 1857.

ISAAC C. CRANE.

READING, MS.—I was installed over the Old South Church here February 20, 1856. Things temporal and spiritual were in an ordinary state of prosperity. The first six months were spent in simple, plain Sabbath service, pastoral labors, and the formation of acquaintance. At the communion service in September, eight were received to the church, six on profession. All of these had become hopefully pious before my ministry here. The public profession of some of these was used of God to awaken some of their young friends. The seriousness of these was soon obvious to me and I called on them. Soon after, some of the Sabbath-school teachers suggested to me that others were asking what they must do to be saved. Sometime in October, I privately appointed a weekly meeting for personal conversation on the subject of religion. Eight attended. Early in the winter, the interest increasing, I appointed this meeting

publicly. The number attending increased gradually, till at this date, March, 1857, the average number is about twenty. There are usually two or three new ones each week. At first the interest was entirely among the young; but, gradually, adults and heads of families were drawn in. Our regular meetings became very quiet, serious, and well attended; people were generally disposed to converse on the subject of religion, and I have found but very few in my congregation, for the last two months, who have not confessed to unusual interest. About thirty give evidence of regeneration during this work of grace, while the interest deepens and spreads, so far as I can judge.

Of the human causes of this work, there have been only the ordinary labors of a church and its pastor. We have had no extra laborers, or sermons. There has been much pastoral visiting. During the year, I made between five and six hundred pastoral calls. I followed cases of interest with close personal and private labor, and encouraged the members of the church to do the same. My preaching has been doctrinal, simple, and direct; and, though of the Old School in Calvinism, it has been of the mild, gentle, and tender cast. It has been more of Calvary than of Sinai, and more of Heaven than of Hell. I have not preached one "great sermon" in the entire progress of this work, nor one of severity for any coldness or inactivity in the church. Private prayer and personal labor have been the two main duties urged on the professors of religion. There have been no "revival measures," or mechanical process, to create sympathy and excitement, not even rising for prayers. The whole work has seemed more like a natural *growth* of the church in its normal state of activity, than a process of annexation. And we have good reason to hope that the growth will continue. Certainly it is to be desired that the church have such theory and practice of labor as to bear her fruit "every month," like the Tree of Life. And when another *Year-Book* is published, I hope to be able to report a constant growth and monthly fruitfulness in this tree of the Lord's planting.

W. BARROWS, *Pastor*.

March 12, 1857.

REHOBOTH, MS.—Rev. Chs. P. Grosvenor, writing from Stoneham, Ms., respecting his former charge, says:—In November, 1855, Rev. Norris Day commenced a series of meetings in my congregation at Rehoboth, Ms. The meetings continued about five weeks. The results were most gratifying. In a congregation averaging about one hundred and thirty or one hundred and forty, there were some forty-five hopeful conversions, and in the course of the first six months of 1856 that number were added to the church."

ROCHESTER, N. Y.—I will endeavor to comply with a request to give notice of the work of special grace with which this city is now blessed,

though from my recent arrival here, I can hardly furnish such an account as one more familiar with the ground could.

During the past winter there has been a disposition to listen to preaching on the part of large congregations. To this the opening of the new Plymouth Church has been favorable, and the Sabbath evening service there has been largely attended from the first. There was nothing peculiar, however, until, moved by what inducement it is hardly known, the ministers and elders of the Second and Fourth Presbyterian Churches (New School), joined by some of other denominations, and some citizens not connected with any church, united in a request to the Rev. C. G. Finney, whose labors in previous years have been much blessed here, to come and engage in efforts for a revival of religion. At length he came, but finding no marked manifestation of interest or readiness for such efforts, he said that had he really understood the state of things he should hardly have come.

But being here, he commenced preaching directed to Christians. Meetings were gradually multiplied until for the last five or six weeks there has been a daily morning prayer meeting at eight o'clock for youth, and at nine o'clock a union meeting of the various Evangelical denominations, and preaching four evenings in the week, with frequently an inquiry meeting after the sermon. The ladies, also, hold a united prayer meeting at three o'clock P.M.

Many interesting cases of conversion have occurred, and Christians have been much revived and encouraged. The good work still continues, and lately the Baptist and Methodist Churches have begun to hold prayer and preaching services on several days of the week—the special meetings having been first confined to the two Presbyterian Churches and the new Congregational Church (Plymouth).

Quite a number of men in middle life and in active business are among the subjects of renewing grace. On the first Sabbath of this month twenty persons united with the Fourth Church, six or seven being heads of families. The whole city seems now to be under the influence of the Divine Spirit so that almost all are accessible on the subject of religion. But little opposition is manifest, even many of the impenitent confessing that this is of God, and some of them expressing the hope that it may go on.

Towns in the neighborhood, also, share in the good work, and many pleasing cases have been seen in which strangers have spent a few days here, and gone to their homes to communicate the new life to their companions.

Two of the principal features of this work are—the revived interest of Christians, and the large number of strangers, of persons outside of the usual attendants on our church services, who frequent the inquiry meetings.

Very respectfully yours,

J. E.

RUSHFORD, N. Y.—The Rev. J. H. Henry writing under date of March 2, 1857, says :—We are enjoying a revival at present. There have been as yet but few conversions, still we hope for a larger blessing. The church is coming up to the work with great union of feeling and action.

SEEKONK, MS.—The Congregational Church in Seekonk, Ms., after a protracted season of most painful trials, was favored, in the autumn of 1856, with a deeply interesting revival of religion. For five successive weeks, there was preaching twice each day; during which time, the church were humbled; mutual confessions were made, and love and peace were restored. Law litigation and neighborhood animosities ceased. Enemies became friends, and prayed together. Many were convicted, and a number hoped they gave their heart to God. Between thirty and forty have united with the church, and others are intending to do so. Our audience is greatly improved in numbers on the Sabbath, and much more constant in attendance in bad weather. We are enjoying a precious religious festival; having fellowship with the Father, and with his Son Jesus Christ, and with one another, in love.

Yours in the fellowship of the gospel,

March 5, 1857.

JAMES O. BARNEY.

SPRINGFIELD, VT.—The Congregational Society in Springfield, Vt., under the pastoral charge of Rev. S. P. Giddings, enjoyed during the past year, a sweet and gentle refreshing from the Spirit of the Lord, resulting in additions to the church of between thirty and forty members, on profession of faith in Christ. It seemed emphatically the work of the Holy Spirit giving efficacy to the appointed means of grace. "The still small voice" winning to repentance and faith—to obedience and love. To the Sacred Three, who bear record in heaven, and have wrought redemption on earth, be all the glory.

ST. CHARLES, ILL.—Within my pastorate of nine years, the Congregational Church of St. Charles, Ill., has been visited with five seasons of special religious interest, largely increasing the church in numbers and influence. In the early part of 1856, the Spirit was graciously poured out from on high. The work began in the church, but soon extended to the unconverted, leading them to inquire what they must do to be saved, and bringing about twenty-five to a saving knowledge of the truth, as it is in Jesus. As a result, twenty were added to this church on the profession of their faith. One of the most pleasing features of the work, has been its permanent influence. Occasional conversions have occurred during the year, and the manifest presence of the Spirit has been felt through all the year in our prayer-meetings, and Sabbath services. To God be all the praise and glory.

G. S. F. SAVAGE, *Pastor*.

March 9, 1857.

SYLVANIA, O.—It may cheer the hearts of many to learn, that, in these days of general spiritual decline, the Lord is smiling upon the Congregational Church in Sylvania, and that the gentle showers of Divine grace are falling upon the people. The Lord is truly among us, reviving his people and converting sinners. Long, long, has God's people been going back; alienation of feeling, contention, and division had well nigh proved the ruin of the church here. But, oh! amazing grace, when contention and strife ceased, and a few united in crying to God for help, before we had ceased speaking, he seemed to come to our help. Some fifteen or twenty souls, we trust, are converted to God; and we hope the work is only commenced.

The means used were only the ordinary means of grace, until the feeling became such among the impenitent that seemed to demand increased meetings. Since which time, being now three weeks, I have held continuous evening meetings. The preaching has been of a plain, practical character, holding up before the minds of the attentive hearers the claims of God, and calling upon them to act accordingly. All excitement has been studiously avoided. A great work is yet before us; many of the church are not in the work, and many sinners are yet to be converted. Let the people of God remember us in their prayers.

Yours, etc.,

N. SHAPLEY.

Whiteford, Ohio, Feb. 4, 1856.

SYRACUSE, N. Y.—The Congregational Church in Syracuse, under the care of Rev. Mr. Streabey, was commenced some two years ago with thirty members; it now numbers one hundred and sixty or one hundred and seventy; fifty-seven persons joined it at the last communion. Their chapel, holding some four hundred, is crowded, and they must soon build.

WADHAM'S MILLS, N. Y.—We were blessed with a precious outpouring of the Holy Spirit during the month of January, 1856. As a result of that revival, about twenty-five persons have given hopeful evidence of true conversion. About fifteen of that number have been gathered into our church—two or three, I believe, have joined the Methodist Church. Others giving evidence of piety, still stand aloof from any church.

J. A. WOODHULL.

March 2, 1857.

WEST BROOKVILLE, ME.—In West Brookville, last November, or December, a new house of worship was finished and dedicated. Since that time the pulpit in that house has been occupied chiefly by students from the Seminary in Bangor. One came about five weeks since; and so much seriousness was manifested, that he was prevailed upon to tarry through the week, and preach another Sabbath, and then another; and he is there still, and they know not how to part with him. The first case of hopeful conversion was that of a young man who had suffered shipwreck. About thirty persons are now indulging hope, of whom eighteen are males,—the



youngest sixteen the oldest thirty-seven. Such was the statement on the 5th inst. New cases of interest were occurring every day; and nearly every one in the society was awakened. The blessing has not come unsought. One member of the church had been accustomed, for two years, to spend an hour every morning, before others of the family had left their beds, in prayer,—first for a meeting-house, then for a minister, then for a revival.

WEST HAVEN, CT.—The following is from the Rev. Erastus Colton. In August of 1856, special efforts were entered upon with a view to a revival of religion in the church. The means used were preaching, visitation, neighborhood prayer meetings and the distribution of tracts. In some two months the joys of God's salvation began to be restored to Christians, after a thorough heart-searching and deep conviction of sin. The work continued in the church, with great power, re-converting, renovating the members, healing sad alienations, and producing a primitive state of holy, brotherly love. It was, indeed, wonderful, too much, though obvious, to be believed, so great was the change: truly, it was "Primitive Piety Revived."

The conversion of sinners was equally remarkable for pungency of conviction, apprehension of their lost estate, and repentance toward God and faith in Christ. Up to January 1, 1857, there were some fifty hopeful conversions; to the present, March 9, sixty or more. For the size of the place this work is by all accounted an unusual triumph of Divine Grace.

WILLIMANTIC, CT.—In June, 1856, some of the young people began to be aroused to their danger as sinners. One after another began to inquire for the Saviour. The interest extended to a portion of the church, but so quietly that many others were ignorant of the special presence of the Spirit. It resulted in the hopeful conversion of four persons, three of whom were teachers. In a silk mill a little distance from the village were some dozen or more young ladies, two only of whom were professors, suddenly the cry of conviction was heard, and in a short time eight, or more, were rejoicing in hope. For a while, prayer meetings were held, but the scarcity of silk soon stopped the mill and scattered the operatives. So far as heard from, however, those who began to hope, appear well. Seldom do conversions occur, in which the Divine Sovereignty is more apparent.

WINDSOR, Vt.—There has been an unusual degree of religious interest in this town for the last two or three months. Congregations on the Sabbath have been large and attentive, and the number of evening meetings has been increased by both the Congregational and Baptist Churches. A considerable number of hopeful conversions have occurred in both congregations; and with the Baptists about twenty have received baptism. The seriousness still continues. It is mentioned in the hope that it may encourage others, and awaken more earnest prayer for the general revival of religion in the county and State, as well as for the churches here.

## CHURCH SKETCHES.

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For the following article we are greatly indebted to the Rev. Samuel M. Worcester, D.D., pastor of the Tabernacle Church in Salem, Ms., whose pulpit was ably filled by his honored father, Rev. Samuel Worcester, D.D., whose praise is in all the churches. The old Tabernacle in Salem has an historical interest; the new Tabernacle possesses much artistic beauty. We have, therefore, through the kindness of Dr. W. inserted views of both houses, to accompany the historical sketch.

TABERNACLE CHURCH, SALEM, MS.

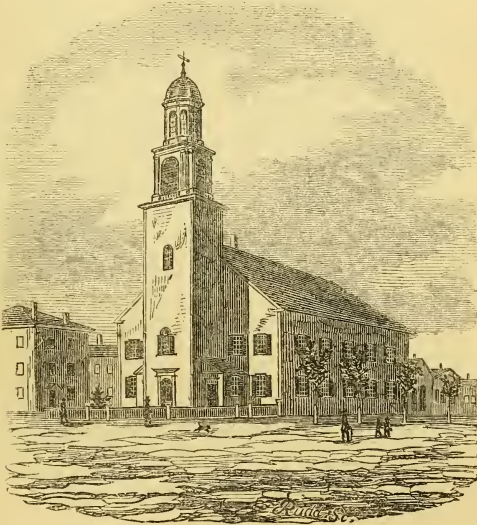
In March, 1854, the church edifice, now remembered as the old Tabernacle, was delivered into the hands of purchasers, to "break it down at once with axes and hammers." In the eyes of not a few, the higher law of re-production, by which the law of decay often becomes more joyous than grievous, did not prevent the operation from seeming to be a sacrifice. *There* the LIVING GOD had been adored, and the "truth as it is in Jesus," had been preached for seventy-seven years, and on four thousand Sabbath-days.

The Tabernacle in London has been most honorably called "the cradle of the London Missionary Society." But that Tabernacle, in Salem, was "the cradle," both of the Massachusetts Missionary Society, in 1799, and of the American Board of Commissioners for Foreign Missions, in 1810. And, to say nothing of what God had wrought, in the regular ministrations of the gospel, and by the many missionary sermons and other appeals of evangelical brotherly kindness and charity; or, of uncounted occasions or seasons of inspiring and cheering interest to those immediately affected, or to the church of God in general,—that single ordination scene of February 6, 1812—when the first five American missionaries to the far distant heathens were consecrated by such honored fathers and brethren—was alone regarded by a multitude as enough to hallow the memory of that endeared old sanctuary, so long as the smallest vestige of it can endure.

Its original architecture would not at all be suggested by the delineation of its appearance in its venerable age. As the name imports, it was at first in the form of a *tent*, a rectangular parallelogram, and pyramidal in the roof, like Whitefield's in London, in whose honor it was fashioned and named. Raised in the autumn after the Declaration of Independence, it was but a boarded frame; when, in 1777, it was entered for public worship.

In 1805, a steeple was added, and by other changes, then or afterwards made, the pyramidal form of the roof, with all the likeness of a tent, disappeared, and with no advantage to architectural comeliness.

The new structure, dedicated December 1, 1854, bears the name of the old, although unlike throughout. It stands upon the same eligible ground, in the very heart of the city,—just the place most convenient for the numerous congregation of worshipers, and most desirable for general impression and influence. For strength and beauty, with simplicity and economy, it is, probably, unsurpassed by any other building of its order, material, and magnitude.



OLD TABERNACLE, SALEM, MS.

From the old house of worship, the name of Tabernacle was transferred by common usage to the body of communicants, which, by the principles of our Congregationalism, we call *a church*. The name first appears in the Records in 1786. From May 23, 1763, the style had been that of "*The Third Church of Christ in Salem*." But until August 2, 1762, the records were of "*The First Church of Christ in Salem*,"—the church first formed in the old Massachusetts colony, 6th of August, 1629.

A "First Centennial Anniversary," so called, "of the Tabernacle Church," was celebrated April 26, 1835. It would, of course, be inferred, that the

church had then been constituted one hundred years only. But the church, in every attribute of its identity, except name or style, had been in existence nearly two hundred and six years. And it was by hereditary right, and no assumption, or vote of "*construction*," as the term has more than once been strangely and most exceptionably used in Salem Church history, that the present Records begin as those of the "First Church of Christ in Salem," and were so written for twenty-seven years after April, 1735.

The nominal date of the beginning of the church is merely conventional, the style of "First Church" having been surrendered August 2, 1762, to a church, now Unitarian, formed regularly in 1736, and composed of a minority of disaffected members of the First Church, or that of August 6, 1629.

When this *new* First Church was constituted, in due order, the style adopted was that of "*The Church and Parish of the Confederate Society in Salem.*" The common name was, the "*Confederate Church.*" In 1755, it was voted by the members—"to take on them, in all public transactions, the title of the First Church in Salem." Hence, for seven years following, there were two First Churches in Salem,—one constituted in 1629, the other in 1736! And at last, to complete the climax of anomalous proceedings, the church of 1629 surrendered its name, and thus, impliedly, all the prerogatives included, to the church which was its junior by more than an entire century!

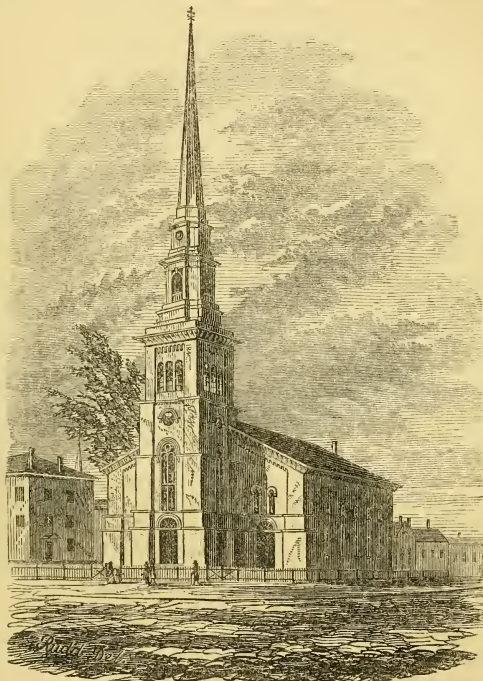
The articles of treaty for peace and fellowship make no mention of any agreement in regard to the date which the old First Church should adopt to mark a nominal beginning. All that their successors now know is, that those who went before had taken the month of April, in 1735. This was the time when the church was forcibly expelled from its house of worship, by authority of the magistrates of the colony, to enforce "a sentence of non-communion with the First Church," by the last of the councils of 1734-5, which those disaffected members, above mentioned, had called, agreeably to the "*Third way of Communion of Churches with one another*," i. e. of "Admonition." (See Platform of Church Discipline, etc.; Cambridge, 1648. Ch. XV.)

The controversy is of peculiar interest, as furnishing the only known case of published proceedings, regularly initiated and conducted, to execute the purpose of that provision of the Platform, which was doubtless intended to meet such cases as, in our day, have far too often been adjudicated by *ex parte* councils.

A new church edifice was provided, and the First Church, in the will and strength of a decided majority, headed by the pastor, Rev. John Fisk, and the other officers, was there established. Every overture for reconciliation was rejected. And in this, undoubtedly, there was a sad mistake.

Such a crisis, it would seem, was a great disappointment of the hopes of the excommunicating council, if not of the complainants. These last, with the sanction of the council, voted to dismiss Mr. Fisk, in order to put an end both to their legal and ecclesiastical connection with him!

Individuals thus acted, as if organized, and as if a church, while themselves claiming no such warrant for the action!



NEW TABERNACLE, SALEM, MS.

Having afterwards been constituted, as before stated, they were allowed by the magistrates to hold all the property, and enjoy all the legal rights of the church of which they had been regular members—previous to April, 1735. The pretext for voting, in 1755, to “*take on them the name of First Church,*” was, that at this time (twenty years having elapsed) they had in their number “a majority of those who were members (male) of the time of Mr. Fisk’s dismission,”—in the manner just related. There is a tradition that, by death and other changes, this alleged majority had come to be *one*!

At the beginning of the strife, the main question involved the character

of the pastor as a man of truth. He made statements respecting a "weekly lecture," which were determinedly denied by a portion of the church. About three-fourths of the church and society sustained him. There is no doubt that his subtlety and persistency in certain statements and procedures merited severe rebuke from his brethren. But whether the church deserved such a sentence as was decreed, is not so clear. Many churches and pastors strongly dissented from the action of those councils, and were even officially admonished of contumacy. It was the custom of the times, for the magistrates to sustain the result of a regular council; and in this case, the high social standing of the complainants is believed to have had much influence, both with the magistrates and the councils. But since the adoption of the Constitution of Massachusetts, such proceedings could no more have been consummated than a sentence of the Inquisition.

Before and after the church had passed through the period of the "great awakening," some of the less evangelical, it is supposed, went and joined their former brethren of the "Confederate Church," Rev. Mr. Fisk, having lost the confidence of his supporters, was dismissed. His successor, Rev. Dudley Leavitt, was ordained October 24, 1745. There was a violent resistance by a part of the church, and by some of the "Confederate Church," because, as an advocate of the "Whitefield revival," he was a "*new light*." The lamentable influence of the opposition in Salem to the revivals of those days, is still disastrously in operation.

Previous to Mr. Leavitt's settlement, the church made a confession of error, which was so far satisfactory, that the churches of the excommunicating council rescinded the action of that council, one after another voting to resume the relations of fellowship. Some of them took part in his ordination. This was also approved by the "Confederate Church," from which even letters were written to those churches, requesting that the sentence against the First Church might be repealed. Yet, this very church, ten years afterwards voted to take the name of First Church!

The male members of the First Church, not opposed to Mr. Leavitt's settlement, renewed their covenant, in the form in which it was propounded in 1680,—when all the churches of the Massachusetts colony kept a special day of fasting, humiliation, and prayer. As a historic witness of the doctrinal and practical piety of the First Church—at that period in particular, it is worthy of being published in this place.

"We who—through the mercy of God—are members of this church of Salem, being now assembled in the presence of God, and in the name of our Lord Jesus Christ, after humble confession of our manifold breaches of covenant with the Lord our God, and earnest supplication for his pardoning mercy through the blood of Christ, and deep acknowledgment of our own unworthiness to be owned as the Lord's covenant people; also, acknowledging our inability to keep covenant with God, or to perform any spiritual duty unless the Lord enable us thereunto, by the grace of his Spirit, and yet being awfully sensible that in these times, by the loud voice of his judgments, both felt and feared, the Lord is calling us all to repent-

ance and reformation, we do, therefore, in humble confidence of his gracious assistance through Christ, renew our covenant with God, and one with another, in the manner following:—

1. We do give up ourselves to that God whose name alone is Jehovah, Father, Son, and Spirit, as the only true and living God, and unto our Lord Jesus Christ, our only Redeemer and Saviour, as the only Prophet, Priest, and King, over our souls, and only Mediator of the covenant of grace; engaging our hearts unto this God in Christ, by the help of his Spirit of grace, to cleave unto him, as our God and chief good, and unto Jesus Christ, as our Mediator by faith, in a way of gospel obedience, as becometh his covenant people for ever.

2. We do also give up our offspring unto God, in Jesus Christ, avouching the Lord to be our God, and the God of our children, and ourselves with our children to be his people, humbly adoring the grace of God in Christ Jesus, that we and our children may be looked upon as the Lord's.

3. We do also give up ourselves, one to another, in the Lord, according to the will of God, to walk together as a church of Christ in all the ways of his worship and service. According to the rules of the word of God, promising in brotherly love, faithfully to watch over one another's souls, and to submit ourselves to the discipline and government of Christ in his church, and duly to attend the seals and censures, and whatever ordinances Christ hath commanded to be observed by his people, according to the order of the gospel, so far as the Lord hath, or shall reveal unto us. And whereas the elders and messengers of these churches have met together in the late Synod to inquire into the reasons of the Lord's controversy with his people, have taken notice of many provoking evils, as the procuring causes of the judgments of God upon New England, so far as we or any of us have been guilty of those evils, or any of them, according to any light held forth by them from Scripture, we desire from our hearts to be wail it before the Lord, and humbly entreat for pardoning mercy, for the sake of the blood of the everlasting covenant. And as an expedient unto reformation of those evils, or whatever else have provoked the eyes of God's glory among us, we do promise and engage ourselves in the presence of God:—

1. That we will, by the help of Christ, endeavor every one to reform his own heart and life, by seeking to mortify all our sins, and to walk more closely with God than ever we have done, and to uphold the power of godliness, and that we will continue to worship God in public, private, and secret; and this, as God shall help us, without formality and hypocrisy, and more fully and faithfully than heretofore, to discharge all covenant duties, one towards another in a way of church communion.

2. We promise by the help of Christ to reform our families, and to walk before God in our houses with a perfect heart; and that we will uphold the worship of God therein continually, as he in his word doth require, both in respect of prayer, and reading of the Scriptures; and that we will do what lies in us to bring up our children for God, and, therefore will, so far as there shall be need of it, catechize them, and exhort and charge them to fear and serve the Lord, and endeavor to set a holy example before them, and be much in prayer for their conversion and salvation.

3. We do further engage, the Lord helping of us, to endeavor to keep ourselves pure from the sins of the times, and what lies in us, to help forward the reformation of the same, in the places where we live, denying all ungodliness and worldly lusts; living soberly, righteously, and godly in this present world; making conscience to walk so as to give no offense, nor to give occasion to others to sin, or to speak evil of our holy profession. Finally,

giving glory to the Lord our God, that he is the faithful God, keeping covenant and mercy with his people for ever, but confessing that we are a weak and sinful people, and subject many ways to break our covenant with him; therefore, that we may observe and keep these and all other covenant duties required of us, in the word of God; we desire to deny ourselves, and to depend wholly upon the grace of God in Christ Jesus, for the constant presence and assistance of his Holy Spirit to enable us thereunto, and wherein we shall fail, we shall humbly wait upon his grace in Christ for pardon, for acceptance, and for healing, for his name's sake.—Amen.”

From the middle of 1755 to the compromise of difficulties in 1762, the two contending First Churches must have been in as unhappy a state, as can well be conceived. One certainly had the right of title, but the other had the *might* to sustain at will the flagrant usurpation of that title. There could have been no prospect of any peace, without the unconditional submission of one, or a concession of each to the other. The old church claimed a full proportion of the property, which the magistrates had given to the new church. This claim was at last conceded, with an understanding, that the name, now so fiercely in dispute, should be yielded. The clerk of the old church, in finishing his record of the mutual agreement, says:—“*And we gave them a discharge in full of all demands, and relinquished to them the name of the First Church in Salem.*”

From July, 1769, to January, 1784, the church was *Presbyterian* in the general mode of government, but without any change of covenant or organization. The Presbyterian rule, in deference to Dr. Whitaker's wishes, while a candidate for settlement, was unanimously adopted; but from his character and method of procedure, became much more unsatisfactory than it might otherwise have proved. It was cordially renounced, after an experiment of nearly fifteen years.

Of other controversies, it is not necessary to speak in this place. Suffice it to say, that the church history of Salem is far more extraordinary, than has now been indicated. Facts have been somewhat too freely invented, when they could not be conveniently or agreeably discovered. Names and dates have been assumed and adopted, as if the votes or resolutions of any council or church, were entirely sufficient to change a church into any other, whether old or new, existing or not existing. Church Records have been made, and historical productions prepared and published, in fitting correspondence. And, in short, the most careful and candid man living would be unable to write the history of Salem, ecclesiastical or civil, with any tolerable confidence of doing justice to persons and parties.

Dismissing, then, all other controversial matters, and refraining from illustrations of those more interesting points, partly suggested in the opening paragraphs of this sketch,—the remaining space will be chiefly given to documents, which it may be more profitable to read, than to pass over without reading.

The present covenant of the Tabernacle Church is much the same as that which Cotton Mather (*Ratio Disciplina*, etc., 1726,) has given as an example

or model of those commonly used by the New England Churches of his times. With the Articles, which follow, and which have been of inestimable value, it was adopted, May 8, 1786.

The form of discipline and government of this church is to be CONGREGATIONAL, which we view to be agreeable to the Scriptures of the Old and New Testaments. These alone we believe to be of Divine authority, and agreeably to these we consider the substance of the Platform agreed upon by the Assembly of Divines at Cambridge.

NOTE.—The "Platform of Church Discipline, gathered out of the word of God, and agreed upon by the Elders and Messengers of the Churches assembled in the Synod, at Cambridge, in New England," was "presented to the churches and general court for their consideration and acceptance in the Lord, October, 1648."

I.—That none shall be admitted into this church, but such as make a credible profession of cordial subjection to Jesus Christ, appearing in the judgment of the church to be persons of competent knowledge in things of religion, the subjects of christian experience, and of exemplary conversation, agreeable to Hebrews, chapter iii. Platform, chapter iii., section 1.

II.—That the exercise of brotherly love be kept up in the church, by frequent conferences in private between members, as opportunity shall allow, and meetings of the church for prayer and religious conference, in which the members shall strive to promote the spiritual good of each other, by mutual instruction, exhortation, reproof, or consolation, as the case may require, agreeably to Acts ii.

III.—That in case of offense or scandal in any member, christian discipline shall be exercised, with all humility and meekness, agreeably to the gospel, Matthew xviii., and elsewhere. Particularly, when any member has reason to think any other is offended with him, he shall go and labor to be reconciled to his brother, by confessing his fault, if guilty, or by convincing his brother of his innocency, agreeably to Matthew v., 23. And, on the other hand, if any brother be offended with any other, he shall go and tell him his fault in a private, humble, christian manner, agreeably to Matthew xviii., 15; and if this step be not successful, he shall take with him one or two brethren, and labor for a christian settlement of the difficulty, previous to any public steps of discipline in the case, by the church, as there directed.

At a meeting of the church, November 22, 1850, it was voted to amend this third article, as follows:

That in case the offense is of a public nature, and no one member more than any other has reason to consider himself offended or aggrieved,—the pastor or any of the brethren may call the attention of the church to the case, and it shall not be deemed necessary, that the complainant shall have previously proceeded according to the direction in Matthew xviii. But in cases of public offense, no less than of personal, the *spirit* of that direction is to be sacredly regarded.

The offending member shall also, when it is practicable, have notice of the intention of the church to adjudicate upon his case, at least two weeks before the time appointed for the adjudication. If, however, the offense be notorious, and such as to do evident injury to the cause of truth and righteousness by delay of discipline; and if, also, by reason of distance or any other cause, the offending member is not accessible to the church,—then is it to be understood, that the action of the church shall not be hindered by the absence of such member, or by his not receiving such notice, as is otherwise to be required.

IV.—That an offending member, being found guilty by the church, and not submitting, after the first and second admonition, administered with

proper humility and solemnity, and after due long suffering, shall be rejected, and cut off from the church : see Titus iii. : 10 ; Platform, chap. xiv. : 6.

VI.*—Although the power which Christ has left in his church is ordinarily to be exercised under the leading and moderation of the Eldership, yet this is not to be construed to preclude the church's right of acting, if necessary, when the Elders cannot be present, or when, though regularly applied to, they decline leading the church, and especially when the church have matters of complaint against the Elders, or either of them, to which they think it their duty to attend.

VII.—That this church will hold christian communion with all the churches of Christ in all things in which we are mutually agreed, so far as there shall be opportunity, agreeably to chap. xv., Platform.

VIII.—That we will be ready to assist other christian churches, with whom we are connected, by counsel, when desired ; to admit their members to occasional communion in the Lord's supper ; and to receive the sacraments at the hand of their pastors, according to Platform, chap. xv.

IX.—That in cases of difficulty, which cannot be settled satisfactorily in the church, the advice of sister churches, by their pastors and delegates, shall be requested ; and when obtained, be complied with by all parties concerned, unless in their judgment they have weighty reasons to dissent ; which reasons shall be offered to the council, when time and circumstances will admit of it, and, if otherwise, to the church, previous to a dissent, agreeably to Acts xv., Platform, chap. xvi. But in all cases within the contemplation of this article, a council is to be regarded as advisory *only*, without any paramount control over the decisions of the church.

X.—That we do not think it our duty to receive to stated communion and membership (except in cases extraordinary) any members of churches with whom we are in fellowship, without the consent and recommendation of the church from whence they come, or the recommendation of an ecclesiastical council, chosen agreeably to established usages in Congregational churches.

XI.—To prevent misunderstanding, and for the exercise of brotherly love, we think it expedient that members coming from other churches, previous to their admission, not only bring a recommendation from the church to which they belong, with consent to their joining in this ; but that they be made thoroughly acquainted with the principles, order and government of this church ; and whenever, in the judgment of the church, it may be deemed necessary, that they give a relation of their christian experience, and state the reason of the hope that is in them—upon doing which, and consenting to the Articles and Covenant, they shall be received to membership, the church voting to accept them.

XII.—Inasmuch as we are often exhorted in the word of God not to be conformed to the world, we hold ourselves bound to abstain from its vain amusements, and to do what we can to persuade those under our care to abstain from them, in as far as they appear to be inconsistent with the spirit and precepts of the gospel. Ec. xi. : 9. Romans xii. : 1, 2.

XIII.—Whereas there are many things as contrary to the gospel, as darkness is to light, which professors of religion sometimes make too light of ; such as foolish talking and jesting ; vain disputings about words and things, which edify not, but rather gender strife ; spending time idly ; unnecessary conversation on the Lord's day, etc. ; we think it for the glory of God that we abstain from these and such like things, and will faithfully

* This article is numbered VI. instead of V. in order to make it correspond with certain references which are made to it in the church records.

rebuke any of the members of this church, if at any time they are found in these, or in any of these sinful practices. Eph. v. : 11.

XIV.—Though no human compositions are of divine authority, yet we look upon the Confession of Faith, and Shorter Catechism, agreed upon by the Assembly of Divines at Westminster, to be an excellent system of the doctrines of our holy religion.

XV.—That, in the choice of a pastor, the church must obtain satisfaction respecting the person's qualifications for the office, agreeably to the Apostle's directions to Timothy and Titus; respecting his experimental acquaintance with Christianity, as well as competent gifts, abilities, knowledge, and wisdom for the office, agreeably to chapter viii. sec. 4, of Platform.

XVI.—To prevent as much as possible any unconverted minister ever having the charge of this church, we think it necessary, that such persons as may be set over us in the Lord, should give the church a particular account of what God has done for them, by a work of grace upon their hearts, and sign the articles of the church, before ordination to the pastoral office over it.

XVII.—That we view it a principal part of ministerial work, besides preaching and praying publicly, and administering the ordinances of the Old and New Testaments, etc., to know the state of the flock, and for this end frequently to visit the poor, as well as the rich, to converse with them about the state of their souls; that he may more privately as well as publicly pull down the kingdom of Satan, and build up the kingdom of Christ in the hearts of his hearers.

N.B.—These Articles are considered as being adopted, with the following

COVENANT.

Apprehending ourselves called of God into a gospel church state, yet deeply sensible how unworthy we are of so high a privilege, we cannot but admire that rich and free grace which triumphs over so great unworthiness. But with humble reliance on the aids of that grace, which is promised to all, who, with a true sense of their guilt and ruin, return to God for pardon and help, we thankfully laid hold on his covenant. Avouching, this day, the Lord Jehovah, Father, Son, and Holy Ghost, to be our God, our Father, our Saviour, and our Leader, we humbly give up ourselves to him, and receive him as our portion for ever. We give up ourselves and our all to the blessed Jesus, whom, in his underived and original nature, we acknowledge as Almighty God, and, in the covenant of Grace, engage to adhere to him, as Head over all things to his church and people, relying upon him as our Prophet, Priest, and King, to bring us to eternal blessedness. We acknowledge our everlasting and indispensable obligations to glorify our God, in all the duties of a holy, sober, and religious life. Depending, therefore, on his powerful grace, we engage to walk together, particularly in a church state, in the faith and order of the gospel, as far as we shall have the same revealed to us by the word and Spirit of God; conscientiously attending the worship of God in all its parts, in secret, in the family, and in public; upon the sacraments of the New Testament—baptism and the Lord's supper; upon the discipline of his kingdom; and upon all his holy institutions. Declaring our firm belief of the Christian religion, as revealed in the Scriptures of the Old and New Testaments, and of such a view of it, substantially, as the Westminster Catechism exhibits, we heartily resolve to conform ourselves to it, as long as we shall live in the world. Affectionately giving up ourselves to one another in the Lord, we solemnly covenant faithfully to watch over each other, to

seek the promotion of each other's spiritual good, to submit ourselves to the discipline and government of Christ in his Church, and watchfully to avoid all sinful stumbling-blocks and contentions, as become a people, whom the Lord hath bound up together in the same bundle of life. At the same time, we also dedicate our offspring with us to the Lord, purposing with his help faithfully to perform our duty to them in the methods of a religious education, that the Lord may be their God.

All this we do, relying on the blood of the everlasting covenant for the pardon of our many transgressions, and praying that the glorious Lord, who is the great Shepherd, would prepare and strengthen us in every good work to do his will, working in us that which is well pleasing in his sight; to whom be glory, for ever and ever. Amen.

PASTORS OF THE CHURCH, SINCE APRIL, 1735.

Rev. JOHN FISK, 1735. Relation dissolved 1744.

Rev. DUDLEY LEAVITT, ordained October 2, 1745. Died, "Lord's day evening, Feb. 7, 1762."

Rev. JOHN HUNTINGTON, ordained September 28, 1763. Died, May 30, 1766.

Rev. NATHANIEL WHITAKER, D.D., installed, July 28, 1769. Relation dissolved, February 26, 1784.

Rev. JOSHUA SPAULDING, ordained, October 26, 1785. Dismissed, April 23, 1802.

Rev. SAMUEL WORCESTER, D.D., installed, April 20, 1803. Died, June 7, 1821.

Rev. ELIAS CORNELIUS, installed, July 21, 1819. Dismissed, Sept. 29, 1826.

Rev. JOHN P. CLEAVELAND, D.D., ordained, February 14, 1827. Dismissed, April 23, 1834.

Rev. SAMUEL M. WORCESTER, D.D., installed, December 3, 1834.

It will be observed, that the Covenant of the church includes a confession of faith. In 1680, the churches of Salem, with the others of the Massachusetts colony, adopted as their own that truly memorable CONFESSION OF FAITH, in Mather's *Magnalia*, Vol. II.

The early records of the First Church, having been lost or destroyed, the covenant of 1629, enlarged and renewed in 1636, has, by a mistake of ignorance or carelessness, been often printed as if the first covenant. The mistake was discovered by the writer of this notice, soon after his settlement as pastor of the Tabernacle.

The discovery was important, inasmuch as some leading Unitarians had referred to this covenant, as if intended to be so "*liberal*" as not to exclude any person, who wished to be accounted a Christian. And specially it has been maintained that the thirty persons, who formed the church of August 6, 1629, *had no creed*, or confession of faith, to which assent was required as a condition of membership,—all their antecedents, all their purposes in coming to New England, and all their subsequent doings, to the contrary notwithstanding.

It was, indeed, by a covenant, that the First Church was constituted, in the particular form which distinguished it, for example, from the church of England. A confession of faith would certainly have been implied, if there had been only a covenant in express terms.

But according to Morton's *New England's Memorial*, Hubbard's *History of New England*, Mather's *Magnalia*, Prince's *Chronology*, etc., beside other authorities, there actually *was* both "a confession of faith," and "a covenant in scripture language," prepared by Rev. Francis Higginson. There were thirty copies originally, in writing, and some were known to be among the members, as late as 1680. So testifies Hubbard, who was an intimate friend of the pastor, at that time, the truly venerable John Higginson, son of Francis.

Not long after the exposure of the mistake of considering the covenant of 1636 as that of 1629, and as being also what "the fathers" meant by "confession of faith and covenant," although there was not a line or word but as of a covenant only,—Rev. J. B. Felt found in the Boston Athenæum, (B. 76, Sermons), a printed tract, without date, but which has been identified as issued by the First Church in 1665, and must be regarded as decisive.

It professes to give "the substance" of the original confession and covenant. The expression implies, of course, that the original was neither less in quantity, nor different in quality. It is entitled,

"A Direction for a public profession in the Church Assembly, after private examination by the Elders. Which direction is taken out of the Scripture, and points unto that faith and covenant contained in the Scripture. Being the same for substance which was propounded to and agreed upon by the Church of Salem, at their beginning, the *sixth of the sixth month, 1629.*"

"THE CONFESSION OF FAITH.

"I do believe with my heart and confess with my mouth

"Concerning God.—That there is but one only true God, in three persons, the Father, the Son, and the Holy Ghost, each of them God, and all of them one and the same Infinite, Eternal God, most Holy, Just, Merciful, and Blessed for ever.

"Concerning the works of God.—That this God is the Maker, Preserver, and Governor of all things according to the counsel of his own will, and that God made man in his own Image, in Knowledge, Holiness, and Righteousness.

"Concerning the fall of man.—That Adam by transgressing the command of God, fell from God and brought himself and his posterity into a state of sin and death, under the wrath and curse of God, which I do believe to be my own condition by nature as well as any other.

"Concerning Jesus Christ.—That God sent his Son into the world, who for our sakes became man, that he might redeem us and save us by his obedience unto death, and that he arose from the dead, ascended into heaven and sitteth at the right hand of God, from whence he shall come to judge the world.

"Concerning the Holy Ghost.—That God the Holy Ghost hath fully revealed the doctrine of Christ and the will of God in the Scriptures of the

Old and New Testaments, which are the word of God, the perfect, the perpetual, and only rule of our Faith and obedience.

"*Concerning the benefits we have by Christ.*—That the same Spirit, by working faith in God's Elect, applyeth unto them Christ with all his benefits of justification and sanctification unto salvation, in the use of those ordinances which God hath appointed in his written word, which, therefore, ought to be observed by us unto the coming of Christ.

"*Concerning the church of Christ.*—That all true believers being committed unto Christ as the head, make up one Mystical Church, which is the body of Christ, the members whereof, having fellowship with the Father, Son, and Holy Ghost by faith, and one with another in love, do receive here upon earth forgiveness of sins, with the life of grace, and at the resurrection of the body they shall receive everlasting life."

"THE COVENANT.

"I do heartily take and avouch this one God who is made known to us in the Scripture, by the name of God the Father, and God the Son even Jesus Christ, and God the Holy Ghost, to be my God, according to the tenour of the Covenant of Grace; wherein he hath promised to be a God to the faithful and their seed after them in their generations, and taketh them to be his people, and therefore unfeignedly repenting of all my sins, I do give up myself wholly to this God to believe in, to love, serve, and obey him sincerely and faithfully, according to his written word, against all the temptations of the devil, the world, and my own flesh, and this unto the death.

"I do also consent to be a member of this particular Church, promising to continue steadfastly in fellowship with it, in the public worship of God, to submit to the Order, Discipline, and Government of Christ in it, and to the ministerial teaching, guidance, and oversight of the Elders of it, and to the brotherly watch of the Fellow-Members; and all this according to God's word and by the grace of our Lord Jesus Christ, enabling me thereunto. AMEN."

THE BROADWAY TABERNACLE, N. Y.

A full account of the *Broadway Tabernacle Church* was given in the *Year-Book* for 1854 (pp. 288—291). This church, organized in September, 1840, is the parent of Congregationalism in New York. All existing Congregational Churches in New York and Brooklyn are of later origin. It is unnecessary to repeat the historical sketch of the church which was given three years ago, or to add to that the later statistics of its growth. But as the building in which that church has worshiped for seventeen years, is about to be demolished, there are thousands who on various occasions have gathered within its walls, who will be glad to preserve some statistics of the house itself, in connection with the Anniversary scene represented in the frontispiece.

The BROADWAY TABERNACLE, originally designed for a Free Church under the pastoral charge of Rev. Charles G. Finney, was opened for public worship in April, 1836. The preaching of Mr. Finney drew crowds

of interested hearers, and the project of a free church for the masses was for a time successful. But after one year's labor in the Tabernacle, Mr. Finney was compelled by ill-health to relinquish this promising field. This veteran minister of Christ, who has preached almost daily during the past winter in the largest Congregational Church in Boston (Park street), was laid aside twenty years ago as a confirmed invalid!

In consequence of the withdrawal of Mr. Finney from the Tabernacle, at the very beginning of the enterprise, the infant church soon became involved in pecuniary embarrassments, and after various expedients to avert such a catastrophe, the Tabernacle was sold at auction, upon foreclosure of mortgage, in July, 1840. Mr. David Hale became the purchaser.

Soon after, a Congregational Church was formed under the name of the "Broadway Tabernacle Church," and, in connection therewith, an ecclesiastical society was duly organized, to which Mr. Hale executed a lease of the Tabernacle for ten years, with the privilege of purchase within that time.

In 1845, when Rev. Joseph P. Thompson, then of New Haven, was invited to become the pastor of the Tabernacle Church, the Tabernacle Society purchased the building. Mr. Hale cordially seconded a proposal to that effect from Mr. T., and made the terms of purchase liberal and easy. In a letter to Mr. Thompson upon this point, he remarked, "You have pointed out the weak spot in our concerns. I have not looked on the matter of my sole ownership as a *sine qua non*, but as a malformation which would be corrected in due time. I shall be most happy if, in the beginning of your labors among us, you are able to bring us upon a right basis. The members of the Congregation have responded cheerfully to what you propose." Mr. Hale reaped no pecuniary advantage from his ownership of the Tabernacle.

A few years later, the lot by which an entrance to the Tabernacle was secured from Broadway, was purchased in fee, and thus the Society came into full possession of their valuable premises. In consequence of the rise of real estate, the Society have lately realized from the property more than double its entire cost to them; the Tabernacle having been sold for \$122,000. The encroachments of business in the neighborhood, and the removal to an inconvenient distance of the steady supporters of public worship,—while even the floating population of hotels and boarding-houses is tending more and more toward an "up-town" center—made it indispensable that the Tabernacle Church should change its location, in order to preserve its life and efficiency. Strangers who sometimes hastily condemn the removal of churches from the lower part of New York city, would do well to consider that Christians upon the ground, who for many years have proved their devotion to the cause of Christ, are, perhaps, the best judges of their own duty and the claims of that cause in this regard. It does not follow that the religious wants of the down-town population—

who, being largely transient or foreign, do little to countenance or support public worship—will be hereafter *neglected*, because for the preservation of their own vitality, organic bodies of Christians remove their houses of worship into the midst of the resident native population. Some comprehensive city-mission scheme will better care for the rest.

For twenty years the Broadway Tabernacle has been familiar to the public as the place of religious convocations during the anniversary week in May. This feature of the building has, therefore, been selected for the view given in the frontispiece. Before another anniversary season it will have been demolished. The secular uses of the house have been necessary to enable the Society to meet their payments for the building, and a yearly rent on three lots not held by them in fee.

Of the benefits secured by this building to the christian public, not only of New York, but the entire country, it is unnecessary, even if that were possible, here to make a specific record. The following comprehensive statement of the results of christian labor in connection with the Tabernacle Church, is modified from the tenth anniversary discourse of its pastor, published two years ago:

“To have maintained here for seventeen years the public worship of God on the Sabbath, with open doors for all who would come to hear the gospel preached; to have provided free seats for the poor; a home for strangers; a sanctuary for young men; to have gathered multitudes of children and youth into Sabbath-schools and Bible-classes, and have furnished a corps of teachers for mission schools; to have afforded facilities for the diffusion of knowledge and of sympathy upon many objects of benevolence; and besides securing this building for these important ends, to have contributed some \$40,000 to send the gospel to the perishing in our own and in foreign lands; all this is a work that figures can not exhibit, and that time will never fully disclose.”

After enumerating several incidents of good fruits from labors in the Tabernacle, the discourse proceeds:

“These are examples of the widely scattered blessings of a church which has always consulted the welfare of strangers and of young men. In all parts of the world, in the islands of the sea, in the thronged capitals of Europe, on the Western prairie, in the sunny South, and under the shadow of the pyramids, we trace the blessed influence of the Broadway Tabernacle Church. And in the new Jerusalem, no doubt many a ransomed spirit will be found to declare with joy that he was born *there*.”

THEOLOGICAL SEMINARIES.

I.—ANDOVER, MS.

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" EDWARDS A. PARK, Abbot Professor of Christian Theology.

" ELIJAH P. BARROWS, Seminary Professor of Sacred Literature.

" AUSTIN PHELPS, Bartlet Professor of Sacred Rhetoric.

" WILLIAM G. T. SHEDD, Brown Professor of Ecclesiastical History, and Lecturer on Pastoral Theology.

COURSE OF INSTRUCTION.

The plan of study is designed to concentrate attention, as far as this is practicable, upon single departments in succession.

Accordingly, the first year of the course is given mainly to the study of the Scriptures; the second, to that of Systematic Theology; and the third is necessarily divided between the departments of Ecclesiastical History and Sacred Rhetoric. Exegetical studies, however, are continued through the entire course.

The following schedule presents in detail the chief exercise of each department.

JUNIOR YEAR.—FIRST TERM.

PROFESSOR STOWE.—*Lectures*.—General Principles of Interpretation, and Science of Hermeneutics; Text of the Old and New Testament—its History, Existing Manuscripts, Collation of Manuscripts, and Identity of the

Present with the Ancient Text; Languages and Sentiment of the New Testament, compared with the language and sentiment of the Apostolic Fathers and the Apocryphal New Testament; Language of the Septuagint and the Apocryphal Old Testament, considered in its influence on the language and Scriptural quotations of the New Testament; Exegesis of the Gospels in Harmony, and of the Acts in select portions.

PROFESSOR BARROWS.—*Lectures*.—Geography of Palestine, and the surrounding regions.

Recitations.—Hebrew Grammar and Exercises; Select portions of the Pentateuch and of the Psalms in Hebrew, including the principal Messianic Psalms; Discussions respecting the principles of Messianic Prophecy, the Nature of Prophetic Imprecation, the doctrine of Divine Retribution as developed in the Old Testament, and other topics connected with the Interpretation of the Psalms.

SECOND TERM.

PROFESSOR BARROWS.—*Lectures*.—Principles and Constitution of the Hebrew Commonwealth; its relations to the Christian Dispensation.

Recitations.—Selections from the Prophetical Books.

PROFESSOR STOWE.—*Lectures*.—The New Testament View of the Old Testament Types and Prophecies; General Principles of Typical and Prophetic Interpretation; Select Prophecies of Christ, Paul, and the Apocalypse, compared with Isaiah, Daniel, and Zachariah; Exegesis of one or more of the Pauline and Catholic Epistles.

MIDDLE YEAR.—FIRST TERM.

PROFESSOR PARK.—*Lectures*.—The Existence and Attributes of God; the Immortality of the Soul; Divine Authority and Inspiration of the Bible; the Trinity; Purposes of God;—Election; Natural and Moral Government of God; the Will; Nature of Holiness and Sin; the Permission of Sin; Total Depravity; Natural State of Man; the Apostacy.

SECOND TERM.

PROFESSOR PARK.—*Lectures*.—The Atonement; Regeneration; Sanctification; the Christian Virtues; Various Theories of Christian Perfection, Perseverance of the Saints; Eschatology—the Resurrection, Judgment, Future Punishment; Positive Institutions—the Church, the Ministry; Sacraments—Baptism, the Lord's Supper.

The lectures are delivered at eleven o'clock A.M., on six days of the week. They are interspersed with evening discussions on questions of Mental Philosophy and Theology, and with frequent examinations of the class on the subjects of the lectures.

SENIOR YEAR.—FIRST TERM.

PROFESSOR PHELPS.—*Lectures*.—General Rhetoric—the Study of Models; the Structure and Composition of a Sermon; the Themes of Sermons; the General Qualifications of a Preacher; Critical Examination of English and American Preachers.

Exercises in Criticisms.—Sermons and Plans of Sermons, by the class, criticised publicly and in private.

PROFESSOR SHEDD.—*Lectures*.—Introduction to Church History—the Doctrine of Development limited and applied; Literature of the Department; Methodology. General Internal History of the Church,—Influence of Philosophical Systems; History of Apologies; Special History of Doctrines; History of Symbols.

Recitations.—Gieseler's Compendium, with supplementary reference to Neander's General History, and Hagenbach's History of Doctrines.

SECOND TERM.

PROFESSOR PHELPS.—*Lectures.*—On English Style; Select Examples of Secular Eloquence.

PROFESSOR SHEDD.—*Lectures.*—General Internal History of the Church continued—History of Polity; of Worship; of Morals; Sketches of Historic Individuals. Pastoral Theology—Religious, Intellectual, and Social, Character of the Clergyman; Pastoral Visiting; Catechizing.

Recitations and Exercises in Criticisms, continued, as in the first term.

GENERAL EXERCISES.

Public Declamation is attended in the chapel once each week.

Special instruction is given in public and private lessons by a Professor of Elocution during the second term.

The Porter Rhetorical Society meets weekly, for Literary Readings, Discussions, and Orations.

The Society of Inquiry is specially designed for the study of Missions. Its exercises are enriched by correspondence with those of the alumni of the Seminary who are in the missionary service.

Each of these Societies holds a public meeting once each month, which is attended by the citizens of the place.

CLASS OF RESIDENT LICENTIATES.

Resident Licentiates have access to all the regular instructions of the officers. In addition to this, a voluntary Class of Residents has been recently formed, for which special exercises in the several departments are provided. It is hoped that this effort will result in the permanent establishment of a fourth year of theological study, for many graduates of the Seminary.

LIBRARIES.

The various Libraries belonging to the Seminary and the Societies, now number twenty-two thousand volumes. They are annually increased by the income of funds appropriated to this object.

EXPENSES AND BENEFICIARY AID.

No expense is incurred for instruction, and none by undergraduates for rooms or furniture in the public buildings, except three dollars a year for the care of rooms and beds, and for repair of buildings, three dollars a year for the use of the Library, and five dollars for incidentals.

The rooms in the Seminary are supplied with beds, bedding, and other furniture, except stoves; these the occupants provide for themselves.

During the prevalence of the present extreme prices of provisions, board is obtained in private families at an expense varying from two dollars and a quarter to two dollars and seventy-five cents, weekly. The majority of the students, however, board in associations, at about two dollars, weekly.

To those whose pecuniary necessities require it, about one dollar a week is given from the funds of the Seminary. Applicants for this aid are required to present certificates, from some responsible person, testifying to their indigent circumstances. This aid may be more or less in future, varying with the number of applicants. It has not varied, materially, however, from the above amount, for several years.

No student can receive charitable assistance the first year, who is not examined and approved *within the first five weeks* of the year.

Still further assistance has been furnished, in money and clothing, by individuals in the neighboring cities and villages, to such as have needed this aid. Contributions valued at several hundred dollars were thus appropriated during the last year.

A society of ladies exists, in connection with the Seminary, whose funds are specially devoted to the relief of students who are subjected to the expenses of sickness.

Members of the Senior Class are also able, generally, to add to their pecuniary resources by preaching in vacant pulpits, in the spring vacation, and the summer term. In this respect, the location of the Seminary is eminently favorable.

TERMS AND VACATIONS.

This Institution is designed to give the most thorough theological culture that can be obtained by a course of not *less* than three years study.

Accordingly, the Anniversary is henceforth to be held on the first Thursday in August.

The First Term commences six weeks after the Anniversary ; and continues till six weeks before the first Thursday in May.

The Second Term commences on the first Thursday in May ; and continues till the Anniversary.

It is highly important that all the students should be present at the *beginning* of the year in September. The lectures to all the classes commence promptly ; and, for the Junior Class, punctuality at that time is specially necessary to any considerable success in the study of Hebrew.

It is, furthermore, earnestly recommended that students should, if possible, so arrange their plans that the *whole* of every term should be devoted exclusively to their duties in the Seminary. Experience has proved that the labor of *teaching*, and of other similar avocations, during term time, is an evil. Students are advised to avoid it, unless compelled to endure it by absolute necessity. Even the vacations should not be unnecessarily spent in exhausting pursuits.

The general policy of this Institution is established by a long and successful experience. The guardianship exercised over its members, aims at promoting a combination of thoroughness in mental discipline, and of large acquisitions, with a thoughtful piety.

This object, its friends believe to be pre-eminently favored by its rural situation in the midst of the most densely peopled sections of the country.

II.—BANGOR. ME,

OFFICERS.

ENOCH POND, *President*, Professor of Ecclesiastical History, and
Lecturer on Pastoral Duties.

GEORGE SHEPARD, Professor of Sacred Rhetoric.

D. TALCOTT SMITH, Professor of Sacred Literature.

SAMUEL HARRIS, Professor of Christian Theology.

ANNIVERSARY, VACATIONS, ETC.

The Anniversary is on the last Wednesday in July.

There is but one vacation in the year, commencing at the Anniversary, and continuing twelve weeks.

The proper time for admission to the Seminary, is the *first week* in the academical year, which commences twelve weeks from the Anniversary.

TERMS OF ADMISSION.

This Seminary is equally open to Evangelical Christians of every denomination.

Candidates for admission will be expected to produce testimonials of their regular standing in some Evangelical church. They must have been regularly educated at some College or University, or otherwise have made literary acquisitions, which, as preparatory to theological studies, are substantially equivalent to a liberal education. Candidates for admission, who have not been regularly educated at College, must be prepared to sustain an examination in the Latin and Greek languages, in Algebra, Geometry, Intellectual, Moral, and Natural Philosophy, in Rhetoric, Logic, General History, and Composition.

EXPENSES, CHARITABLE ASSISTANCE, ETC.

No student is charged for instruction, room-rent, or use of library. *The rooms being furnished*, two dollars a year is charged to each Student for the use of furniture.

An excellent boarding-house has been provided and furnished, free of rent, where the students, being formed into a society for the purpose, have their board. They make their own purchases, regulate their bill of fare, hire a matron to do their cooking and washing, and assess the expense upon themselves. It has been the practice of the Trustees, for some years, not to aid students individually (except in extreme cases) in paying their board, *but to aid in various ways, this Boarding Society*. In consequence of such aid, good board (including washing) has been furnished, ordinarily, at from one dollar, to one dollar and sixty cents a week.

Many of the students have opportunity to give instruction in families, or in their rooms, for which they receive a liberal compensation. During the vacation of three months, all, who desire it, may be employed as teachers, colporteurs, or agents, receiving for their services from seventy-five, to one hundred and fifty dollars. Members of the Senior Class have frequent opportunities to help themselves, and do good to others, by preaching.

LIBRARY AND READING ROOM.

The Library of the Seminary consists of more than *ten thousand volumes*, selected with special reference to the benefit of theological students, and is open daily. It contains most of the valuable periodical literature of the day. Constant additions are being made to the library.

The Reading-room of the Seminary is furnished with the best newspapers, political and religious, and is open at all times for the occupancy of students.

COURSE OF STUDY.

I.—SACRED LITERATURE.

Hebrew Grammar, select portions of the Hebrew Scriptures, and translations into Hebrew.

Grammar of the New Testament, Gospels (in Harmony), and other parts of the Greek Scriptures.

Principles of Interpretation, Biblical Criticism, Geography and Antiquities, and Introductions to the Old and New Testaments.

Dissertations are expected, occasionally, from members of the Junior Class, on subjects pertaining to criticism and interpretation of the Scriptures, to be read before the class.

The subject of Sacred Literature occupies most of the Junior year, and is continued, by two stated weekly exercises, through most of the remainder of the course.

II.—THEOLOGY AND CHURCH POLITY.

1. Natural Theology. 2. Evidences of Revealed Religion. 3. The Trinity, Divinity of Christ, Personality and Divinity of the Holy Spirit. 4. The Purposes of God. 5. Moral Agency, Natural and Moral Ability, Nature of Holiness and of Sin, Introduction of Sin. 6. Fall of Man. 7. The Way of Salvation, embracing the Covenant of Redemption, the Atonement, Regeneration, Repentance, Faith, Justification, Perseverance, etc. 8. Death and its consequences; the Resurrection, the Judgment, and the final state of Rewards and Punishments. 9. The Church, its Officers, Sacraments, Institutions, Discipline, and Prospects.

The study of Systematic Theology is commenced in the Junior year and continue through the middle year. It is preceded by a course of lectures on Mental and Moral Philosophy, as connected with Theology.

III.—SACRED RHETORIC.

Rhetoric and Oratory. Homiletics. Style of the Pulpit, Sacred Elocution, Criticisms of Sermons and Plans.

Critical Exercises in Elocution, Declamation, etc.

The study of Distinguished Models of Oratory, ancient and modern; Critical Essays; and Reviews of the Sermons of Eminent Preachers.

Free discussions, occasionally conducted in the forensic form, on various topics connected with the business of preaching.

IV.—ECCLESIASTICAL HISTORY.

V.—PASTORAL DUTIES.

A full course of lectures on this subject is delivered in the Senior year.

LECTURES.

Besides the lectures and other exercises connected with the foregoing departments of study, there is a weekly lecture, designed for the promotion of experimental and practical religion. Lectures of a miscellaneous character are occasionally delivered, on subjects not connected with the regular course of study.

SOCIETIES.

There is a Rhetorical Society, which meets weekly ; also a Society of Inquiry on Missions which is in possession of a valuable Cabinet and Library.

 III.—YALE, NEW HAVEN, CT.

FACULTY.

REV. THEODORE D. WOOLSEY, D.D., LL.D., *President*.

REV. NATHANIEL W. TAYLOR, D.D., Dwight Professor of Didactic Theology.

JOSIAH W. GIBBS, LL.D., Dean of the Faculty, Professor of Sacred Literature.

REV. ELEAZER T. FITCH, D.D., Lecturer on Homiletics.

REV. CHAUNCEY A. GOODRICH, D.D., Professor of Pastoral Charge.

REV. GEORGE P. FISHER, M.A., Livingston Professor of Divinity.

This department has been in full operation a little more than thirty years, and about six hundred and fifty students have passed through its walls within this period.

THE TIME OF ADMISSION is at the beginning of the collegiate year. It is desirable that those who join this department should be present at the commencement of the first term. Those admitted to an advanced standing will be expected to have previously gone over the studies pursued by their respective classes.

THE CONDITIONS for entrance are hopeful piety, and a liberal education at some college, or such other literary acquisition as may be considered an equivalent preparation for theological studies.

THE TERMS AND VACATIONS are the same with those in the academical department.

THE REGULAR COURSE OF INSTRUCTION occupies three years, and comprises the following subjects :

JUNIOR CLASS.

Hebrew Grammar, (Rædiger's Gesenius, translated by Conant).

Conant's Hebrew Exercises and Chrestomathy.

Principles of Sacred Criticism and Hermeneutics.

Critical and Exegetical study of the Hebrew and Greek Scriptures.

Critical and Exegetical Dissertations.

LECTURES by the Professor of Sacred Literature on some topics in introduction to Theology, and in Exegetical Theology.

LECTURES by the Professor of Didactic Theology on Mental Philosophy, including the will.

MIDDLE CLASS.

LECTURES by the Professor of Didactic Theology—

On Moral Philosophy.

Moral Government.

Natural Theology.
 Necessity and Evidences of Revelation.
 Systematic Theology.
 Exegetical study of the Scriptures and Dissertations continued.

SENIOR CLASS.

LECTURES on the Scripture and Composition of Sermons and on Public Prayer.
 Criticism of Skeletons and of Sermons.
 Exercises in Extemporaneous Speaking and Preaching before the Class.
 LECTURES on the Pastoral Charge.
 Revivals of Religion.
 History of Modern Missions.
 Expository Preaching.
 Elocution, attended by Practice in the Delivery of Sermons.

RHETORICAL SOCIETY.—There are weekly Debates in the Rhetorical Society, at which the Professor of Didactic Theology presides, and in which the members of all the classes participate.

LIBRARIES.—The students have access to the Theological Library, to the College Library, and to the libraries of the several literary societies in the College.

EXPENSES.—A building has been erected for the accommodation of students in which the rooms are free of rent; but each occupant is subject to a charge of \$3 50 a year for incidental expenses. No other charges are made to the students.

BENEFICIARY AID.—In addition to the aid afforded by the American Education Society, provision is now made for efficient assistance to those who need it. Such persons also have an opportunity of attending, free of expense, the lectures of Professor SILLIMAN, Professor OLMSTEAD, and others, on Natural Science; and those preparing for missionary service, also on the lectures in the Medical Department.

IV.—THEOLOGICAL INSTITUTE OF CONNECTICUT, EAST WINDSOR.

COURSE OF STUDY.

JUNIOR CLASS.

Röediger's Gesenius' Hebrew Grammar, translated by Conant, with exercises in the Chrestomathy. Hermeneutics. Robinson's Harmony of the Gospels. Archæology. History of Manuscripts and Versions of the Bible. Biblical Chronology and History. Lectures on the Old Dispensation. Natural Theology and Evidences of Divine Revelation, one lecture a week.

MIDDLE CLASS.

Christian Theology, two lectures a week. Church History—text-book, Murdock's translation of Mosheim, with references to Giesler and Neander.

Hebrew, exegesis of portions of the Psalms and Prophets. Greek, exegesis of Romans, Hebrews, and other epistles.

SENIOR CLASS.

Church History, recitations, and lectures. Rhetoric. Homiletics. Extemporaneous Preaching. Critical reading of passages in Hebrew and Greek, with plans of Expository Sermons. Criticism of Sermons and Plans of Sermons. Reviews of the Sermons of distinguished Preachers. Church Polity. Pastoral Duty.

GENERAL EXERCISES.

Once a fortnight, an evening conference is held by all the Professors, with the students, for prayer and free counsel, on subjects practically important to them as Christians, and as candidates for the sacred office.

Public Declamation and reading of Dissertations once a week.

ANNIVERSARY AND VACATION.

The Anniversary is on the third Thursday in July, and is followed by a vacation of twelve weeks.

The annual term of study commences on the second Wednesday of October, and continues till the Anniversary, which is on the third Thursday in July.

No charge is made for tuition, room-rent, or use of the library. The rooms are gratuitously supplied with stoves and furniture; and in ordinary cases each student is allowed to occupy a suit of rooms.

In addition to eighty dollars a year from the Education Society, some aid is offered indigent students from funds appropriated to that object.

FACULTY.

Rev. BENNET TYLER, D.D., *President*, and Professor of Christian Theology.

Rev. WILLIAM THOMPSON, Nettleton Professor of Biblical Literature.

Rev. EDWARD A. LAWRENCE, M.A., Waldo Professor of Ecclesiastical History and Pastoral Duty.

V.—OBERLIN, OHIO.

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Jabez W. Merrill, “	Uriah Thompson, <i>Oberlin.</i>
Rev. Henry Cowles, “	F. D. Parish, Esq., <i>Sandusky City.</i>
Rev. James B. Walker, <i>Mansfield.</i>	Samuel D. Porter, <i>Rochester, N. Y.</i>
Rev. James A. Thorne, <i>Cleveland.</i>	

PRUDENTIAL COMMITTEE.

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Hamilton Hill,

Uriah Thompson.

James H. Fairchild,
Jabez W. Merrill,HAMILTON HILL, *Secretary and Treasurer.*JAMES DASCOMB, *Librarian.*

THEOLOGICAL DEPARTMENT.

FACULTY.

REV. CHARLES G. FINNEY, *President*, and Professor of Theology, and of Mental and Moral Philosophy.

REV. JOHN MORGAN, Professor of Biblical Literature.

REV. JAMES MONROE, Professor of Rhetoric and Belles Lettres.

REV. TIMOTHY B. HUDSON, Professor of the Greek and Latin Languages.

GEORGE N. ALLEN, A.M., Professor of Sacred Music and Natural History.

REV. HENRY E. PECK, Professor of Sacred Rhetoric, and Adjunct Professor of Mental and Moral Philosophy.

COURSE OF STUDY.

JUNIOR YEAR.

Evidences of Divine Revelation, Sacred Canon, Introduction to the Study of the Old and New Testaments, Biblical Archæology, Principles of Interpretation, Greek and Hebrew Exegesis, Mental and Moral Philosophy, Compositions and Extemporaneous Dissertations.

MIDDLE YEAR.

Didactic and Polemic Theology, Greek and Hebrew Exegesis, Compositions and Extemporaneous Discussions.

SENIOR YEAR.

Pastoral Theology, Sacred Rhetoric, Composition of Sermons, Sacred and Ecclesiastical History, including the History of Theological Opinions, Exegesis continued, Church Government, Extemporaneous Discussions.

SHORTER COURSE.

The following course, as preparatory to the study of Theology, may be pursued at the discretion of the Faculty, by students of an advanced age only.

FIRST YEAR.

English Grammar, Geography, Arithmetic, Greek Grammar, the Four Gospels, Nevins' Biblical Antiquities, Mandeville's Reading and Oratory.

SECOND YEAR.

Geometry, Greek of the New Testament continued, Zoology and Botany, Anatomy and Physiology, General History, Whately's Logic and Rhetoric, Evidences of Christianity.

THIRD YEAR.

Olmstead's Natural Philosophy, Astronomy, Chemistry, Mineralogy, and Geology, Greek Testament finished, Hebrew, English Poetry, Butler's

Analogy, Intellectual and Moral Philosophy, Bible Recitations, Composition, and Discussions weekly throughout the course.

TERMS OF ADMISSION, EXPENSES, ETC.

The conditions of admission to the theological department are, hopeful piety and liberal education at some college, unless the candidate has otherwise qualified himself for pursuing with advantage the prescribed course of study. He is expected to bring a certificate of good standing in some evangelical church.

Tuition is not charged in the theological department. Board is from \$1 25 to \$1 50 per week.

MANUAL LABOR.

The Institution does not pledge itself to furnish labor for the students; but arrangements have been made with those who lease the lands of the College to furnish employment, to a certain extent. The College also gives employment to a few around the buildings. Diligent and faithful young men can usually obtain sufficient employment from the inhabitants of the village, every facility being offered by the College to give students an opportunity of laboring. Many, by daily labor, have been able to pay their board. Others have not been able to do this, while others still have paid their board, washing and room-rent.

The long vacation gives an opportunity to those who are qualified, to engage in teaching, by the avails of which many pay a large part of their expenses.

The Annual Commencement is on the fourth Wednesday in August.

There is one vacation, commencing on the fourth Wednesday of November, and ending on the fourth Wednesday of February. There is also a recess from study during the week of the Fourth of July.

VI.—CHICAGO, ILL.

OFFICERS AND BOARDS.

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" R. M. Pearson, "

A. Comstock, Esq., "

Rev. D. M. Bardwell, *Indiana*.

BOARD OF DIRECTORS.

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T. M. Post, D.D., <i>Missouri.</i>	

In the early establishment of Colleges in the North-West, theological departments were connected with some of them. The hopes clustered about these several theological departments, gave way at length to a general conviction, that but one, and a complete, Theological Seminary was needed.

At the General Association of Michigan, in May, 1853, a plan of such a Seminary—in some respects peculiar—was presented. The subject, after discussion, was referred to a committee to report at the next annual meeting. Various and general discussions of the matter during the year made the conviction more clear, earnest, and extensive, that the establishment of such a Seminary could not wisely be delayed.

In 1854, the committee reported, warmly commending the plan in its main features, and urging immediate measures for its realization. The report was adopted, and measures were taken for conference on this subject with the other General Associations in the North-West. The General Association of Iowa, meeting about this time, cordially favored the project of their brethren in Michigan. Meantime, the same enterprise had been fully considered and resolved upon by ministerial brethren in Illinois and Wisconsin.

These spontaneous and well nigh simultaneous movements led to a Convention in Chicago, June 12, 1854. Four North-Western States were represented by delegates, two others by letter. Several ministers from abroad were also present. After much deliberation and prayer, the Convention declared their conviction that the time had fully come for the establishment of a Congregational Theological Seminary in the North-West. The Convention appointed a committee to procure a location for the Seminary in or near Chicago, to mature plans and lay the same before a General Convention early in the ensuing autumn. The committee immediately secured the services of Rev. Stephen Peet as Agent.

Accordingly, a General Convention met at Chicago, September 26, 1854, consisting of clerical and lay delegates, from Congregational churches in Michigan, Indiana, Illinois, Iowa, Wisconsin, and Missouri. After thorough discussion, this Convention approved of the characteristic features of the proposed Seminary, resolved upon its erection, appointed a Board of Visitors and a Board of Directors, instructed the latter to procure an Act of Incorporation, and to adopt a Constitution in accordance with the plan adopted by the Convention.

The Board of Directors met in Chicago, March 27, 1855, accepted the Charter granted by the Legislature of Illinois, and organized under it, adopted the Constitution, chose an Executive Committee, and appointed Rev. A. S. Kedzie, Agent for the prosecution of the enterprise, in place of Rev. S. Peet, whose lamented death had occurred a few days previously.

Thus far Divine Providence has largely favored this enterprise. Obstacles have been removed. The churches have contributed in notes and by conveyance of real estate over \$130,000 thus far. This sum is being constantly augmented. What has been regarded by the Board as the most desirable location in the city, has been obtained for the Seminary. It is the entire width of a block, and fronts the center of the largest Park in the city. The establishment of such a Seminary—involving location, buildings, library, endowments of professorships, and aid for indigent students—requires a larger amount of money and labor than its friends at first anticipated. But should the churches continue to foster the enterprise as heretofore, it will not fail of the necessary means.

The plan of instruction in this institution involves an union of the two courses of theological study which have been pursued in this country. A portion of each year is spent in the prosecution of study and attendance upon lectures at the Seminary, the remainder in study with pastors of churches, and in becoming acquainted with the duties of ministerial life. Provision is also made for the education of those, who, though too far advanced in life to go through college, should, in the estimation of the Board of Instructors, be encouraged to enter the gospel ministry.

The Board of Directors will secure a full and able Board of Instructors, and having done this, they will assign the time when the Seminary is to be opened.

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Illinois, Marietta, and Knox Colleges, are under the united patronage of the Congregationalists and N. S. Presbyterians. Iowa College, at Davenport, Io., is fast rising to a position of influence among her sister Colleges of the Great West.

In our next issue we hope to give our readers a complete summary of *our* collegiate and theological institutions both East and West.

MASSACHUSETTS SABBATH SCHOOL SOCIETY.

The past year has been one of uncommon prosperity with the Massachusetts Sabbath School Society, in all its departments of labor. The sales of its depository have been several thousand dollars more than any former year. New and important channels for the circulation of its publications in different parts of the country, have been opened, and the demand for these publications is constantly increasing.

About *fifty* new volumes have been issued during the past year, making the whole number of the Society's different publications more than twelve hundred; of which about eight hundred are *bound* library books, ranging in price from seven cents to one dollar, and eighty question books and catechisms.

These publications, as a whole, contain a very complete and satisfactory course of instruction on all subjects connected with Sabbath schools, and with the social, moral, and religious training of the young. Every important doctrine, truth, and ordinance of the Scriptures, and all moral questions and objects of benevolence, are freely considered in these publications. Twelve volumes are on the subject of *Household Consecration* and kindred topics—about thirty volumes on the subject of *Romanism*—between twenty and thirty on *Temperance and Intemperance*—ten or twelve contain more or less on *Slavery*—several volumes are on *Peace and War*—numerous volumes on *Missions*, and other objects of benevolence, etc.

The Society has published a *Biblical and Theological Dictionary*, prepared with reference to the wants of the numerous Sabbath-school teachers and scholars, Bible classes, and families connected with the Congregational denomination. It contains several improvements upon all other Bible dictionaries now in use.

1. All the words are properly divided into syllables, and corrected according to the best authorities in the text.

2. Many words not found in the Bible, but common in religious teaching, and needful to be explained, are inserted in their proper place, and distinguished by being enclosed in brackets.

3. Full tables of chronology, of weights, measures, money, and time, together with a table of the books of the New Testament, their dates and authors, and places where written, are inserted at the end.

4. All the distinguishing doctrines of the gospel, as held by the churches of our denomination, are presented in a positive and discriminating manner.

5. The orders and practices of the Congregational Churches are distinctly described and enforced.

It contains a description of about *three thousand* words and phrases. This is exclusive of five pages of very full and accurate *tables*, mentioned above.

During the past year the Society has made donations to aid Home Missionaries and others; in organizing and sustaining Sabbath-schools, in *twenty-three* different States and territories, and in more than *four hundred* different towns and districts. Each of these donations embraced from five to twenty dollars worth of the Society's publications. The missionaries have found these donations of great service in their work of gathering the young into the Sabbath school and the house of God, and through the children, of bringing also many parents under their influence and instruction.

Through the generous aid of the schools, the Society has been able to extend its "Western Agency" into several different States. The agents, all but one of whom are *ministers*, have done much to interest the churches in those States, in the plans and operations of the Society, to introduce its publications widely through the west, to revive and improve existing Sabbath schools, and increase the number of pupils in them, and by their own direct labors, and by means of the efforts of Christians whom they have enlisted in the work, to organize *new* schools. One agent reported nine new schools that he organized in a few weeks; another ten new schools, in about twenty days, embracing fifty teachers, and two hundred and twenty scholars.

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Provision is made in the By-Laws for quarterly meetings of the Association on the last Tuesday in May, August, November, and February, the first to be a public Anniversary, the other three "devoted to such exercises as may be determined at the time, or assigned at a previous meeting." Directors' meetings are held regularly on the last Tuesdays of all other months in the year.

The present number of bound volumes in the library is about 4,000; and of pamphlets 14,000, including deposits made by the American Statistical Society, and a few private individuals. Several hundred manuscript letters, journals, and sermons of the New England Fathers have also been collected, with a few of their portraits. A small variety of weekly religious newspapers, monthly journals, and quarterlies, are furnished gratuitously by their respective publishers, which will be greatly increased when larger accommodations are obtained.

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The present number of members is over one thousand, and they are distributed over all the States in the Union, where members of Congregational churches are found. As it was one of the leading objects of the Association to recover and preserve a species of literature that is peculiarly exposed to destruction, it is all important to awaken a wide-spread personal and proprietary interest in the matter—such an interest as *members* only can feel. To accomplish this object most effectually, by enlisting a broad and far-reaching coöperation, the terms of membership are set so low that scarcely any one need feel excluded.

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This Board has its seat of operations at Boston, No. 16 Tremont Temple. Its object and efforts only need to be more generally known to secure the liberal co-operation of the whole denomination. It has issued many very valuable works, a catalogue of which may be found on another page.

Other important books and tracts will soon be published. Thus it will be seen that this Board has made a good beginning, and as means are furnished, it will be from year to year adding to its list of publications.

Besides publishing, this Board are engaged in the noble work of charitable distribution of its issues, especially in sending *Pastor's Libraries* to Home Missionaries and indigent pastors, who have not the means to purchase books. These libraries are given to the churches for the use of their pastors; with the understanding that a yearly contribution will be forwarded from the churches to the Board, to enable them to enlarge and extend these libraries.

This is regarded as a very important service, as it greatly increases the influence and usefulness of those pastors who have gone out West with very few books, and labor there to great disadvantage, because without the tools needful for the successful prosecution of their work. In their last Report, this Board say: "We have many more calls for these libraries than we have funds to supply," and, "we find the work before us constantly enlarging, and assuming, from year to year, a growing importance. The labors of each successive year go to confirm the wisdom of the designs and measures of this Institution." Highly commendatory resolutions have been passed by the General Associations and Conventions of most of the States, both East and West, and the churches throughout the Union will do a good service to their own denomination, and to the cause of religion generally, by coming to the help of this Board in its benevolent work. In order to carry on this important work to a successful issue, they must have their funds greatly increased, both for publishing and distributing pastors' libraries, as also for the general distribution of tracts. Let the attention of all Congregationalists then be turned to their own Book Concern.

## MEETINGS AND SCRIBES OF GENERAL ASSOCIATIONS.

- 
- MAINE.—General Conference, Bath, Tuesday, June 23, at 9 A.M. Dea. E. F. Duren, Bangor, Recording Secretary.
- NEW HAMPSHIRE.—General Association,——Tuesday, August 25, at 10 A.M. Rev. J. K. Young, Laconia, Secretary.
- VERMONT.—General Convention, Bennington, Tuesday, June 16, at — A.M. Rev. A. Walker, Rutland, Registrar. Rev. C. B. Drake, Royalton, Secretary.
- MASSACHUSETTS.—General Association, Belchertown, Tuesday, June 23, at 5 P.M. Rev. Emerson Davis, D.D., Westfield, — Secretary. Rev. A. H. Quint, Jamaica Plain, Statistical Secretary.
- RHODE ISLAND.—Evangelical Consociation, Westerly, Tuesday, June 9, at 2 P.M. Rev. S. Wolcott, Providence, Secretary.
- CONNECTICUT.—General Association, Lyme, Tuesday, June 16, at — A.M. Rev. L. Perrin, Goshen, Scribe last year.
- NEW YORK.—General Association, Poughkeepsie, Tuesday, September 22, at 3 P.M. Rev. H. N. Dunning, Gloversville, Registrar. Rev. J. H. Dill, Spencerport, Statistical Secretary.
- OHIO.—Congregational Conference, Cleveland (West Side), Tuesday, June 16, at 7 P.M. Rev. Henry Cowles, Oberlin, Registrar.
- ILLINOIS.—General Association, Elgin, Thursday, May 21, at 7 P.M. Rev. F. Bascom, Galesburg, Registrar.
- MICHIGAN.—General Association, Owasso, Tuesday, May 26, at 7 P.M. Name of Secretary not given in Minutes. Rev. P. R. Hurd, Romeo, Scribe last year.
- WISCONSIN.—Presbyterian and Congregational Convention, Janesville, Thursday, October 1, at 7 P.M. Rev. E. J. Montague, Summit, Permanent Clerk. Rev. Z. M. Humphrey, Milwaukee, Stated Clerk.
- IOWA.—General Association, Denmark, Wednesday, June 3, at 7½ P.M. Rev. W. Salter, Burlington, Registrar.
- MINNESOTA.—General Conference, Prescott, Wis., Thursday, October 8, at 7 P.M. Rev. C. Seccombe, St. Anthony, Corresponding Secretary.
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4. All the distinguishing doctrines of the gospel, as held by the churches of our denomination, are presented in a positive and discriminating manner.

5. The orders and practices of the Congregational churches are distinctly described and enforced. Upon the whole, we consider this Dictionary decidedly the fullest and best of any now in use, especially for the schools of our denomination.

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
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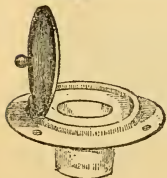
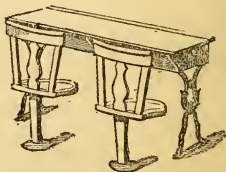
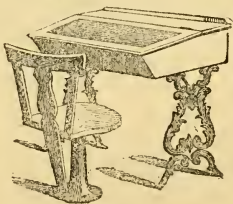
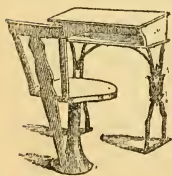
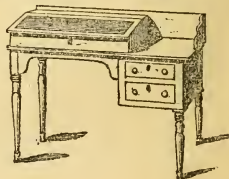
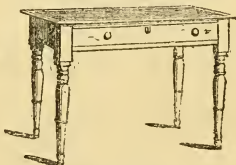
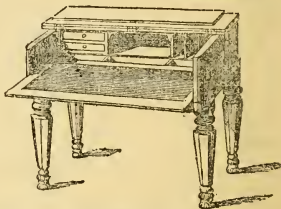
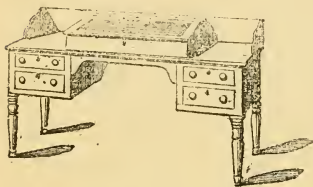
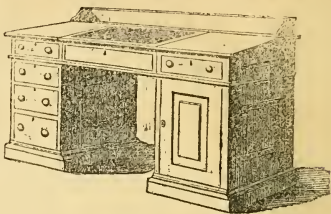
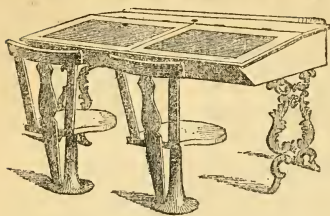
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